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Modern Missions in Middle America

Political, Social and Religious Problems in Mexico, Central America and the Islands of the Caribbean.

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Modern Missions in Middle America

POLITICAL, SOCIAL AND RELIGIOUS PROBLEMS IN MEXICO, CENTRAL AMERICA AND THE ISLANDS OF THE CARIBBEAN

By

VERY REV. RAPHAEL M. HUBER, O.F.M. Conv., S.T.D.

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1.
Introduction

Political and Social Aspects Common to the West Indies in General

1. The discovery and conquest of Central America, of Mexico, of the Islands in the Caribbean Sea, and of most of the South American republics (excepting Brazil) by Spain left an impress on these countries which neither time, rebellion nor revolution have been able even to this present day to obliterate. Columbus landed in Central America on his fourth voyage in 1502. The Spanish conquest was achieved through a more powerful—if not more numerous—army, equipped with better, modern means of warfare, and through the astute inciting of one tribe against the other to the benefit of the invading forces. As a result, the Indian aborigines were either reduced to slavery, despite the protestations of a Bartholomew de las Casas,[1] forced to flee their native land, or to lose their identity through immigration, intermarriage and pacts with other tribes or nations. In the West Indies the disappearance of the red man was paramount with the importation of Negro slaves from Africa in the beginning of the 16th century.[2] Neither the official declaration of the Church and the Spanish Court that the souls of the red man and the black man, had been redeemed by the Precious Blood of Jesus Christ, no less than those of the Caucasian conquistadors, importers and venders of slaves; nor the French *Code Noir* regulating slavery, e.g., in San Domingo in 1685, effected any substantial change regarding either more

[1] Cf. e.g., Rev. L. A. Dutto, *The Life of Bartolomé de Las Casas* and the *First Leaves of American Ecclesiastical History* (St. Louis: Herder, 1902).

[2] Of the many books and treatises referring to the Negro in America cf. John Hope Franklin, *From Slavery to Freedom: A History of American Negroes* (New York: Knopf, 1947, XV, 622 pp. Just published.)

humane treatment or Christian emancipation. Liberty was often won only at the cost of bloody rebellions as in Haiti and other countries.

2. Another harassing problem of the 17th and 18th centuries was the arrival of buccaneers, filibusters and pirates who established posts along the coast of Central America, but especially in the Bahamas, where they attacked shipping, looted cargoes, and either murdered or held for high ransom captains and sailors alike. Gradually, English sea power conquered the buccaneers and established mercantile freedom and safety of the seas. With this in mind British settlements were founded in the Bahamas and certain sections of the West Indies. In 1786 Spain recognized British sovereignty over a portion of Yucatan and present Guatamala in exchange for the withdrawal of British forces from the rest of Central America. Today this territory forms the British colony of Belize (British Honduras).

3. Later in the 19th century William Walker, (1824-60), the filibuster, caused disturbance in Nicaragua by espousing with British connivance and assistance from the United States Government the cause of the Liberal Leon against the conservative city of Granada. He was also active in other parts of Central America, e.g., Honduras, Nicaragua and Costa Rica, until he met death at the hands of a firing squad (1860).

4. When the social-religious problems concerning the Indian and the Negro had more or less been settled, and the piracy of the buccaneers had somewhat abated, there remained a still more important battle to be fought, the preservation or liquidation of foreign, European domain on the North American continent. It was the uprising of the Liberal element against Spanish and French domination. Impressed by the success of the American Revolution and the overthrow of the nobility in France as a result of the French Revolution, the peoples of Mexico, Central and South America rebelled against Spain (1810-1831). The year 1821 was one of general revolt throughout practically all Latin America.

5. In the beginning, Central America was dominated by two

centers of political influence, that of Mexico as a result of Hernandos Cortes' conquests (1518-28) and that of the Isthmus of Panama as a result of Vasco Nunez de Balboa's discovery (1475-1517?). Costa Rica came under the influence of the latter; the other republics under that of the former.

6. To strengthen their efforts for independence the republics of Central America formed, under the Captain General of Guatemala, the *Captaincy General of Guatemala,* (1527-1821) which included the province of Guatemala, the four intendancies of Chiapas, San Salvador, Nicaragua, and Honduras, and later the government of Costa Rica. A section of Nicaragua and Honduras, on the Caribbean (Mosquito Land or Mosquitia) was inhabited by wild Indians, who, during colonial days, were able to maintain their independence from Spain.

7. In 1821 Agustin de Iturbide, Emperor of Mexico, wrote to the so-called patriot, Junta of Guatemala urging Guatemala and her associates also to join Mexico. Despite opposition from many sides, the local aristocracy was able to bring about a favorable decision. On January 5, 1822, Central America was declared annexed to Mexico. Sections of El Salvador, Honduras and Nicaragua, however, held aloof, and Iturbide sent an army under the command of Brigadier Vicente Filisola to enforce also there his authority. Filisola had just about established order when Iturbide was forced to resign (1822).

8. When Mexico became a republic (1823) the Central American provinces, which formerly had been united to that country, met in congress and on June 24, 1823 declared Guatemala free and independent, and formed a federation of Central American Republics known as the *Provincias Unidas del Centro de America.* Their independence was recognized by the Mexican republic on August 11, 1824.

9. The new Confederation (1824-38) was agitated by two opposing parties, the *Serviles,* who favored a centralized and strong government; the *Radicales,* who favored a federal republic and the abolition of the "abuses and privileges" of the conservative classes. It collapsed in 1838.

10. Authorized by the Federal Congress, which on May 18, 1838 passed an act permitting the various States to assume the form of government they wished, Nicaragua declared herself independent. She was followed by Honduras and Costa Rica. During the life of the Federation (1824-38) the usual Church and State problems presented themselves. The right of patronage (as had existed under the Spanish realpatronato) was demanded by the presidents; on the other hand, the so-called reforms of the Liberals were often anti-clerical in nature and involved confiscations of either church properties or revenues, or both. The struggles between Church and State were particularly bitter in Guatemala and El Salvador.

11. In 1842, after Morazan had been defeated by Carrera and been compelled to leave the country (1840), and Braulio Carrello of Costa Rica had been shot, September 15, 1842, delegates from El Salvador, Honduras and Nicaragua met at Chinandega to draft a new constitution and to create a league of states to be called the "Central American Confederation" (1842-45). This league ended two years later in a war between Honduras and Nicaragua. All later attempts at union, e.g., under Presidents Carrera (1851-65); Barillos (1906) and Zelaya (1895-98), due to regional jealousies failed. After 1845 each of the five countries of Central America, Guatemala, Honduras, El Salvador, Nicaragua, and Costa Rica formed their autonomous and separate governments.

12. Important for the development of Central America and freedom from foreign interference was the *Clayton-Bulwer Treaty of 1850* between the United States and Great Britain which stipulated that neither party would occupy, fortify, colonize or exercise dominion over any portion of Central American territory, a sort of "Monroe Doctrine" for Middle America, also the proposed construction of the *Nicaraguan Canal* (1850 and following years) in which not only Nicaragua was interested but likewise Costa Rica, Great Britain and the United States. Panama, occupying the rest of the Isthmus, was part of Colombia until 1903. In that year a strip of land was leased in perpetuity to the United States Government and today forms the Canal Zone, which is under exclusive American jurisdiction.

13. The Pan-American Union, first established in 1890 as the International Bureau of American Republics, but renamed in 1910 to the above term, has the primary intention of promoting commercial relationships between the twenty-one republics of the American continent. However, it also serves the purpose of a friendly interchange of viewpoints on other matters tending to foster Pan-American peace and solidarity, as lately (1947) against Communism. Although the headquarters of the union are in Washington, the congresses are held in various other important capitals of the Americas as occasion arises.

14. Nevertheless, peace is not permanent either in the Caribbean West Indies nor in Central America. Costa Rica, perhaps, has the most stable government because it has no regular standing army, in which revolutions usually originate, but only a national guard. Revolution has followed revolution during the past century in practically every one of the republics of Central America. A tentative peace-stabilizing influence on the countries of Central America was the decision of the Central American Conference Treaty held in Washington during the month of December, 1907, whereby the nations signatory thereto pledged themselves not to recognize any government which obtained control of a country by revolutionary methods, and not through democratic elections; but the treaty could not impede or stop riots or revolutions in the making. Costa Rica, Nicaragua and the Dominican Republic, e.g., were threatened by revolutions at the very moment of this writing (September, 1947[3]).

15. It is again in a centralized federated government representing all the republics of Central America in which many leaders repose their hope to eliminate repeated revolutions and useless bloodshed. Only as late as September 12, 1946 such a meeting of Central American republics was held at Santa Ana in El Salvador. Although nothing definite was achieved the convention itself showed the need of consolidation, especially to meet the new threat of Communism.[4]

[3] Cf. *Washington Star*, October 3, 1947, p. 16.
[4] Cf. *Encyclopedia Americana Annual of 1947*, p. 325.

16. Whereas formerly Freemasonry was at the bottom of many of the revolts against conservative forms of government, in recent years it is Communism which is raising its ugly head to feed, like a raptorial vulture, on the rioting, discontent, and agitations among the nations. The recent meeting (September, 1947) of President Harry S. Truman of The United States of America and of his aides with the Latin American leaders at Rio de Janeiro, Brazil tended to presage better mutual assistance in the interests of Pan-American peace and the outlawry of Communistic agitation sponsored by Moscow. Only today (October 11, 1947) the Washington radios and newspapers[5] carried notices of Chile uniting with Argentina in warning the nations "south of the border" that Communism was intent on absorbing all of South America, whereas the evening newspapers[6] carried the story of the ousting of two Jugoslavian diplomats who were charged with being "instruments of communistic penetration in South America and fomenters of agitation against hemispheric security measures.[7]"

17. What applies to South America is equally true of Central America and the West Indies. On September 22, 1947 the *Washington Herald* carried a news item dated Managua, Nicaragua, stating that the Nicaraguan government announced a decree as of (September 21, 1947) making "all participants in communistic movements" subject to trial by military tribunals.

18. So whereas there is hope that the Americas can well hold their own against communistic influence, "eternal vigilance will ever remain the price of peace." Central America may not exactly be "a land of revolutions, bankrupt governments, absconding presidents, and a haven for fugitives from justice from more settled countries,[8]" nevertheless there are sinister agencies at work, who continually strive to keep the people in turmoil and to profit politically from their traditional restiveness.

[5] Cf. e.g. *Washington Herald*, October 11, 1947.
[6] Cf. *Washington Star*, October 11, 1947.
[7] Cf. *New York Sunday Times*, October 12, 1947, p. 1.
[8] Cf. *Cath. Hist. Review*, 1918, p. 122.

The Conditions of the Church in Central America and the West Indies[1]

19. The loss of Spanish hegemony meant the end of the real-patronato, whereas the French Revolution took from France, albeit Gallicanistic, the control of ecclesiastical affairs in her far-flung colonies. The loss of Spanish and French support for the Church was almost invariably followed by a wave of anti-clericalism and iniquitous civil anti-Church laws and State constitutions which, fostered by Freemasons and Liberals, have not been entirely abolished even to the present time.

20. For almost a century Guatemala was the one and only Metropolitan See of all Central America; in fact, the Archbishop of Guatemala was frequently looked upon if not actually styled the Primate of Central America. But in 1913 Nicaragua and San Salvador were separated from Guatemala; in 1916, Honduras; and in 1921 Costa Rica—each of these countries thereupon receiving their own metropolitan see with suffragan bishops.[2]

21. The first nunciature in Central America was established by Pope Pius X in 1908 with Msgr. Cagliero (who in 1915 became Cardinal) as the first nuncio. At that time the nunciature comprised only the republics of Nicaragua, Costa Rica, and Guatemala; later (1922) Honduras was added. Panama got an internuncio, in the person of Msgr. Rotta. He later succeeded Cardinal Cagliero as nuncio for all Central America.[3]

22. Today (1947) the Holy See is diplomatically represented in Central America by three nuncios, the one residing at Guatemala City, who has charge of affairs also in El Salvador; the

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[1] Richard Pattee, *Catholicism in Latin America*, Parts I and II (Washington, D. C.; NCWC, 1945).
Richard Pattee, *Catholic Life in the West Indies* (Ibid. 1946).
Lochemes-McNamara (Sisters Frederick and Patricia, O.S.F.). *The Church in Latin America* (Wichita, 1945).
White, John W., *Our Good Neighbor Hurdle* (Milwaukee: Bruce, 1943).
The National Catholic Almanac (Paterson, N. J., 1945), pp. 105-8.

[2] Cf. *Infra* under each country.

[3] Cf. Premoli, *Storia Eccles. Contemp.*, pp. 438-9.

second at Tegucigalpa, Honduras; the third at San Jose, Costa Rica, who also looks after ecclesiastical affairs in Nicaragua and Panama.[4]

23. The Charge d'Affairs at Port-au-Prince, represents the Holy See in Haiti and San Domingo; the nuncio at Havana, in the Island of Cuba.[5]

24. The two dioceses of Puerto Rico, San Juan and Ponce are, in virtue of the Apostolic Brief *Actum Praeclare,* February 20, 1903, immediately subject to the Holy See. Correspondingly, each of the countries mentioned above (excepting Puerto Rico) has its representative (Envoy Extraordinary and Minister Plenipotentiary) at the Vatican.[6]

25. The advent of the airplane had made easily accessible to missionaries and priests places which formerly they could visit only rarely—and that under such primitive conditions as on horseback or burro—due to the lack of roads or other means of transportation.[7]

26. To these commendations should be added a word of praise for the United Fruit Company which operates so many banana and fruit plantations in Central America. The management has always been most friendly and munificent towards bishops, priests and Sisters. But the greatest appreciation—next to God—is due the Society for the Propagation of the Faith, especially the National Branch in the United States of America, which has done so much in trying to understand the problems of the Church in Latin America; in soliciting missionaries from the various religious communities in the United States, and in providing for them—as far as feasible—transportation, material support and ecclesiastical necessities.

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[4] Cf. *Annuario Pontificio* (1947, under "Rappresentanze della Santa Sede"), p. 761 ff.

[5] Cf. *Catholic Directory* (New York: Kenedy, 1945), p. 802; *The National Catholic Almanac* (Paterson, N. J., 1945), pp. 76-78.

[6] Cf. *National Catholic Almanac,* op. cit., p. 79; *Annuario Pontificio* (Vatican City, 1947), p. 771 ff.

[7] The construction and completion of the Pan-American auto highway will do much not only for inter-communication between the three Americas, but also for the prosperity of all concerned.

27. In general, one might summarize the condition of religion in Central America with Dr. Munro in attributing the rather low morality of the people to a lack of religious restraints.[8] The Catholic Church at one time was very powerful in the Isthmus, but after the Declaration of Independence by the various countries from Spain, the Liberal leaders expelled the Archbishop (of Guatemala) and many of the priests. They also suppressed all convents and religious institutions. Even today, although the people are by a vast majority Catholic in name, if not always practical in the performance of their religious duties, the Religious Orders in some of the countries were never revived. Only recently, with better feelings existing between their leaders and the Holy See, have Religious Orders been permitted to re-enter the countries for missionary aid to the Bishop and for the pursuit of Catholic education. In Guatemala the Religious Orders, after once having been suppressed, revived for a period under conservative leaders, from 1839-1871, but later the persecution was again renewed. Today, however, the Church is in the ascendant, Thank God!

Religious Problems Common to All Latin America[1]

28. a) The main religious problem in Central America seems to be the lack of a sufficient number of good priests to do the work. This urgent need of a larger number of priests and of the formation of a more numerous native clergy in Latin America was brought out very forcibly by their Eminences, Gualberto Cardinal Guevara, Archbishop of Lima, and by Carlo Cardinal Carmelo de Vasconcellos Motta, Archbishop of Sao Paolo, Brazil in their recent addresses and interviews on the occasion of the Eucharistic Congress in Buffalo, September, 1947.[2] These deficiencies are gradually being overcome by a fresh supply of zealous young priests from

[8] Cf. Dana G. Munro, *The Five Republics of Central America*, op. cit.: and *Cath. Hist. Review*, 1918, p. 123.

[1] Cf. Richard Pattee, *Catholicism in Latin America*, Parts I and II (Washington, D. C., NCWC, 1945).
Richard Pattee, *Catholic Life in the West Indies* (Washington, D. C., NCWC 1946).
National Catholic Almanac (Paterson, N. J., 1945), pp. 105-8.

[2] *The Register*, National edition, October 5, 1947, pp. 1-2.

the United States and by the formation of a native clergy in properly equipped seminaries. At San Jose, Costa Rica, e.g., a new, modern and up-to-date seminary is being erected (1947) in the outskirts of the capital. It is in charge of the Vincentians and will be able to house about sixty seminarians, now already in training and destined for the Church in Costa Rica. But in general all of Latin America must become more vocation-minded.

b) The lack of a sufficient number of schools where religious instruction might be given freely to offset the secularism of the public schools. The evil is partly being remedied by Sisters from the United States of America who are doing excellent work in foreign lands for the Catholic education of the children; but illiteracy is still very high in some countries, e.g., in Nicaragua and El Salvador; Costa Rica rates good.

c) The instability of the governments of these countries, where overnight a *coup d'etat,* engineered by the army or some ambitious guerilla leaders, can keep the country at unrest, disrupt communications, hold up transportation and impede peaceful agricultural and commercial development for months, if not years, at a time; the reaction on the Catholic Church and its schools is evident. (Even at this present writing (September, 1947) uprisings, or attempts thereat, are reported, implicating Cuba, Guatemala, the Dominican Republic and Venezuela.) "Sugar centrals" controlled by the capital of absentee industrialists retard social uplift especially in Cuba and the other West Indies.

d) Infiltration of Communism, always inimical to the Church, which either foments unrest, on which it thrives, assists seductively in fostering discord or encourages the overthrow of existing governments. On September 21, 1947, however, Nicaragua outlawed Communist circles. Chile, Argentina and Cuba alerted their security forces to meet the threat, whereas, Mexican and Costa Rican Communists asserted they would not join Stalin's new Comintern.[3] Encouraging, too, is the fact that the President of the United States, Harry S. Truman, has just (September, 1947) returned from South America, where at Rio de Janeiro, he at-

[3] Cf. *Cath. Universe Bulletin,* Cleveland, O., October 17, 1947, p. 1 cf. *N. Y. Times Magazine* January 11, 1948, Section 6, p. 10 ("Communism to the South of U. S.")

tended a conference, the "primary purpose of which was to make a consolidated front of the Americas against Communism."

e) Liquor, the abuse and the illicit traffic thereof, together with immorality (which only too frequently accompanies it) are still too rampant. Certain governments often appear to be more intent on the revenues derived from the sale of liquor than on the good health and clean morals of their people. The prevalence of voodooism, e.g., in Haiti, and the retention of certain pagan superstitions and rites by even convert Indies, e.g., in Guatemala, embarrasses the good work of the missionary.

f) Inter-racial marriage (miscegenation) which by a strange phenomena of contrast either eliminates color lines entirely (mestizoa) or tends to accentuate them, e.g., where certain children in the same family are totally white, others totally black. Yet, miscegenation is certainly preferable, in the sight of God, to common law marriages and illegitimacy of children.

g) Loose morals, protected or connived—at public prostitution, and common-law marriages between divorcees or otherwise. Illegitimacy of children is the natural consequence.

h) Poverty and low wages, although the United Fruit Company of the U.S.A., for instance, is doing much to raise the standards of living by providing social and recreational centers, by building modern and properly equipped hospitals and by erecting comfortable living quarters for its laborers and employees. The poverty of the natives is necessarily reflected in the poverty of the clergy and, not unfrequently, in the paucity of vocations.

i) Influence of Freemasonry which in Latin America has always proven itself inimical to Church interests. The antagonism has not been so pronounced of late, thank God, although in some countries, e.g., in Mexico, El Salvador and Honduras Religious may not exist as corporative entities.

j) The advent of Protestant missionaries of every description (even "Jehovah's Witnesses") who feel convinced it is their God-given duty and privilege to spread their false doctrines, proselytize

the ignorant, encourage the liberal-minded, but above all, to denounce the Catholic Church, her ministers and her historical past. The sins of Colonial Spain are laid at the door of the Catholic Church, as though she had not been the first—long before the birth of most Protestant sects—not only to denounce Spanish excesses and greed in the new World, but also to cooperate with her, as with France, in the spread of the Faith among the natives they subdued.

k) Although many of the women are still very devout, the men, especially among the upper classes, are to a great extent either frankly irreligious or supinely indifferent. However, with the resumption of friendly diplomatic relations between the various republics and the Holy See also this barrier is gradually being removed. Catholic Action and the Secular Third Orders will do much, with God's grace, to elevate the standard of Catholicism among the intelligentsia in these republics; so will Catholic education among the youth in the secondary and higher schools through our teaching Religious Orders, once greater opportunities are afforded them.

l) The Central American has many good qualities, being good-natured, affable, profoundly attached to his friends and to the members of his family; he is also deeply susceptible to lofty ideals and patriotic impulses. When these natural qualities are once supernaturalized through the influence of religion, Central America, too, will become as lovely a garden of virtues as it is of flowers and fruits.

2.

Catholicism in the Individual Countries of Central America

Guatemala

29. Guatemala is the most populous of the Central American republics and the second largest in area, 28,950 square miles. Impenetrable jungles abound in the north (Peten), but modern road construction has opened up the entrance to the beautiful Indian villages of the past. The name Guatemala seems to be of Indian origin.

30. The pre-colonial inhabitants of Guatemala were Mayas who built elaborate and beautiful cities and were known for their culture. The people of the Old Empire were far advanced in architecture, astronomy, the arts and philosophy. Their hieroglyphics tell today the story of their achievements, whereas their calendar seems to have been as accurate as the Gregorian.

Missionary and Ecclesiastical History[2]

31. Don Pedro de Alvarado, a lieutenant of Cortez in the conquest of Mexico, invaded what is now Guatemala in 1524. His march of heavily-armored men through impenetrable jungles of

[1] Cf. *Encyc. Britannica* (1944), X, 939-944 and Britannica Year Books, *Encyc. Americana* (1940), XIII, 516-520 and *Americana Annuals: Columbia Encycl.* 1935), p. 767; *Cath. Encyc.* VII, 54-55; *Lexikon fur Theologie und Kirche* (1932), IV, 730.

[2] Schmidlin-Braun, *Catholic Mission History* (Techny, Ill. Mission Press, 1938) (cf. p. 788 under "Guatemala").
Guida delle Missioni Cattoliche (Rome, 1934), p. 269 ff.
The National Catholic Almanac (Paterson, N. J.: St. Anthony Guild, 1937).
Catholic Encyclopedia VII, 54.
Annuario Pontificio: 1947 (Vatican City, 1947), p. 193.
Conspectus Missionum Ord. Fr. Minorum (Quaracchi, 1933).
Manuale Historicum Missionum Ord. Min. Capuccinorum (Isola del Liri, 1926).

southern Mexico and their ascent into the unknown highlands of Guatemala is one of the world's most famous epics.

32. The first missionaries of Guatemala were Franciscans, who arrived in Guatemala with the conqueror Pedro de Alvaredo. In 1539 five additional friars from Spain came to Guatemala at the request of Bishop Francesco Marroquin. At first united to the Mexican province, the friars were able in 1565 to form a province of their own under the title of the Holy Name of Jesus. By the end of the 16th century the Franciscans had 22 convents in Guatemala; the Dominicans, 14; the Mercedarians, 6; whereas the secular clergy had charge of 22 districts. The most famous of the Dominican missionaries was the great champion of the Indians, Father Bartholome de Las Casas.

33. Santiago de Guatemala was made a diocese by Pope Paul III December 18, 1534, its first bishop being Don Francesco Marroquin, who came from Spain with the *Adelantado,* or Governor Don Pedro de Alvarado. On December 16, 1743 the Diocese of Guatemala was raised to the rank of a metropolitan see with the Dioceses of Nicaragua and Camayagua (Honduras) assigned as suffragans. Later, the Diocese of San Salvador, erected by Gregory XVI September 28, 1842, and that of San Jose de Costa Rica, erected in 1850, were also added as suffragan sees. With the Archdiocese of Guatemala, the four sees of Nicaragua, Honduras, San Salvador, and Cosa Rica constituted for nearly a century the ecclesiastical Province of Central America. The first Archbishop of Guatemala was the Most Rev. Pedro Pardo de Figueroa (1743).

34. In 1852, under President Rafael Carrera, a concordat between the Holy See and Guatemala, the first with any Latin-American government, was concluded. Its provisions stated that Catholicism was the religion of the State and would be supported by tithes and government subsidies. Control of education was also retained by the clergy. In return for these securities the Pope gave the president of Guatemala the right of presenting the candidates for bishoprics, etc.

35. The Church in Guatemala, however, had seen its best days. In 1871 a Liberal revolt overthrew the old order, and anti-clerical "reformers," more radical than any of the past era, took over. In 1872 ecclesiastical revenues were secularized. Religious were banned (1872). Freemasonry was at the bottom of the whole sordid anti-religious movement intent primarily on crippling the Church (1871-1926).[3]

36. The violent measures against the Church were given permanence by being included in the revised constitution of 1879. The Church had been reduced to government control. The concordat of 1884, which regulates present day relations, checked the government from further usurpations. Peace between Church and State was again cemented in 1926 under Presidents Cabrera and Orellana. In 1921 the military revolution which put Orellana at the head of the government was followed by an anti-revolution. The blame thereof was placed on the shoulders of the clergy. As a reprisal Orellana, in virtue of a decree of the government dated September, 1922, ordered the Archbishop, Munoz y Capurin, to leave the country within twenty-four hours. A favorable reaction set in for the Church in 1921 under President Chacon, Orellana's successor. The Archbishop was recalled and by 1928 peace between Church and State was again officially ratified.[4]

37. Today, although Church and State are separate, they do have mutual diplomatic representations, the Church through her nuncio, His Excellency Msgr. Castellani G.M. Emilio (named December 13, 1945) who resides at Guatemala City; the State through its Envoy Extraordinary and Minister Plenipotentiary at the Vatican (His Excellency, Don Francisco Figueros, appointed October 12, 1936). The present Archbishop of Guatemala is The Most Rev. Mariano Rossell y Arellana, elected January 8, 1939, assisted by an auxiliary, The Most Rev. Michelangelo Garcia Aranz, Titular Bishop of Sofene.

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[3] Cf. Grazio M. Premoli, *Storia Ecclesiastica Contemporanea*: 1900-1925 (Torino: Marietti, 1925), p. 437 Engl. edition publ. by Benziger Bros., New York, 1931; cf. *Lexikon fur Theologie und Kirche* IV, 730.

[4] Cf. *Annuario Pontificio*, 1947, p. 193, *Lex. f. Theol. u. Kirche*, IV, 730. *Guida delle Miss.* op. cit. p. 269 ff.

38. In 1947 the Archdiocese of Guatemala had 328 churches, 63 of which were connected with parishes. Beside the Archbishop and auxiliary bishop there were 55 secular priests, 19 Religious priests, and 19 seminarians who are educated in the archdiocesan seminary.

39. On July 27, 1921 the Diocese of Guatemala proper was dismembered and the new Diocese of Quezaltenango (Los Altos, Altensis) founded, also the vicariate-apostolic of Verapaz—Petan. At that time the diocese was made a suffragan of the metropolitan see of Guatemala, whereas the vicariate apostolic was placed under the jurisdiction of the Sacred Congregation of the Propaganda. Due to the revolution of 1921 (cf. *supra*) the execution of the decree was delayed until November 28, 1929.[5]

40. The diocese of Los Altos comprises about one million souls, of whom 654,604 are Catholics, divided into six deaneries and thirty-eight parishes. The Bishop, The Most Rev. George Garcia resides at Quez Altenango. He has an Auxiliary, Bishop Raphael Gonzalez. In 1947 the diocese had 314 churches, of which 35 were parishes, in charge of 9 diocesan priests and 22 Religious. There were only two seminarians.

41. The vicariate-apostolic of Verapaz was raised to the rank of a diocese on January 14, 1935 and made suffragan to the metropolitan. In 1947 the new diocese numbered approximately 390,000 souls. The Bishop resides at Coban—Verapaz.[6] In 1947 there were 78 Catholic churches, 15 of which were parishes, in charge of 4 diocesan priests and 4 Religious priests. The present bishop, The Most Rev. Raimondo M. Martin is a Dominican appointed to Verapaz on November 14, 1945.

Honduras

Discovery and Colonial History

42. On his fourth voyage to America in 1502, Columbus set foot on the Caribbean Coast of Honduras. Mass was said. The

[5] Cf. *Acta Apost. Sedis* XX (1928), 297-9.
[6] Cf. *Acta Apost. Sedis* XXVII (1935), 398-400; *Annuario Pont.* (1947), 365.

landing marks the first contact of Europeans not alone with Honduras, but also with the mainland of Central America. Before the arrival of the Spaniards, five distinct tribes of Indians had receded to what is now Northern Honduras, the ancient realm of Teuzgalpa. The most of these tribes were the Mayas, who once occupied the mighty city of Copan, with a great court capable of holding 30,000 people.[7]

Ecclesiastical History[8]

43. The first missionaries of Honduras were five Spanish Franciscans, who arrived in Guatemala in 1539 at the request of Bishop Francisco Marroquin.

44. The diocese of Comayagua, since February 2, 1916 transferred to Tegucigalpa, the present capital, which name it also bears, was established in 1527 by Pope Clement VIII, and confirmed in 1539 by Pope Paul III. It is assumed that Bishop Pedrasa, who went in that year to Trujillo was the first bishop. Under the fourth bishop, Jeronimo de Corella, Pius IV in 1561 transferred the See to Nueva Valladolid, now Comayagua. It was in that year, according to the official *Annuario Pontificio* of 1947, that the diocese was established. At first it was constituted a suffragan see of Guatemala. The prosperous missions among the savage Indians on the North coast were broken up in 1601 by English pirates. Colonists and missionaries were scattered, and the Indians (about 90,000) relapsed into original savagery. The Revolution of 1821 did great damage to the Church. Although the federal government eventually changed its hostile attitude, provincial and local authorities still showed aversions for the clergy. The episcopal city of Camayagua also suffered much from the civil wars of the period of the federation (1823-1839) and never regained its former size or prosperity. On February 21, 1916 the

[7] The Carnegie Institution of Washington and The Peabody Museum of Harvard University did extensive excavations and reconstruction of work at this ancient cultural city.

[8] *Catholic Encyclopedia* IV, 151-2; Streit, *Katholischer Missionsatlas* (Style, 1909); Schmidlin-Braun, *Catholic Mission History* (Techny, Ill., Mission Press, S.V.D., 1933); *Guida Delle Missioni* (Rome, 1934), p. 298; Lochemes-McNamara (Sisters M. Frederick and M. Patricia, O.S.F.) *The Church in Latin America* (Wichita, 1945), p. 38; *Annuario Pontificio*, Vatican City, 1947); *Conspectus Missionum Ordinis Fratrum Minorum* (Quaracchi: Florence, 1933); *Manuale Historicum Missionum Ord. Minorum Capuccinorum* (Isola del Liri, 1933); *Lexikon fur Theologie und Kirche* (Freiburg in Br., 1933). Vol. V. 134.

diocese was raised to the rank of an archdiocese and the metropolitan see was moved to Tegucigalpa, the present capitol of Honduras, with Santa Rosa de Capan and the vicariate Apostolic of San Pedro de Sulan, in charge of the Spanish Vincentians, as suffragan sees.[9]

45. According to the latest census as given in the *Annuario Pontificio* of 1947 (p. 344) the Archdiocese of Tegucigalpa had 225 churches, of which 39 were connected with parishes, in charge of 36 diocesan priests and 22 Religious. There were only three seminarians listed. Until only recently no Religious priests had entered Honduras since their expulsion in 1821. A few years ago, however, they were able to return, among them being, besides the Spanish Vincentians, several American (Brown) Franciscans of the Italian Province of the Immaculate Conception, whose headquarters are in New York City.

46. The Diocese of Santa Rosa de Copana,[10] organized February 2, 1916 as a suffragan see of Tegucigalpa, Copan, comprises the civil provinces of Santa Barbara, Copan, Cracias, Octotepegue and Intibuca of Honduras. In 1947 it had 96 churches, 24 of which were connected with parishes in charge of 25 diocesan priests and 4 Religious. There were six seminarians. The Bishop, Most Rev. Angelo Navarro, appointed December 17, 1829, resides at Santa Rosa de Copan. At present (1947) he is also Apostolic Administrator of the vacant Archiepiscopal See of Tegucigalpa. He is assisted by an Auxiliary Bishop, Most Rev. Joseph Turcos.

47. The Vicariate Apostolic of San Pedro de Sulan[11] was erected on February 2, 1916 as suffragan see to Tegucigalpa, Honduras, and is in charge of the Vincentians. In 1947 it had 63 churches of which 6 were connected to parishes in charge of 15 Religious priests. The Vicar Apostolic, Most Rev. John Sastre Riutort, C.M., resides at San Pedro Sula. The Vicariate includes the civil provinces of Cortes, Isles de la Bahia, Atlantida and Colon.

[9] Cf. *Acta Apost. Sedis*, VIII (1916), 62 ff; *Lexikon fur Theologie und Kirche* V, 134 (under Honduras).

[10] Cf. *Annuario Pontificio* (1947), p. 318; *Lexikon fur Theologie und Kirche, op. cit.* V. 134.

[11] Cf. ib. p. 614.

48. Fortunately, Roman Catholicism is still the chief religion of the land. The Indians in some villages of the interior practice indeed occasionally their tribal rites; but even there Roman Catholic Churches have been built and the support from the natives is as generous as can be expected.

49. The presence of the Apostolic Nuncio, Most Reverend Lunardi Federico, who since October 3, 1938 resides at Tegucigalpa, is also a promising sign. He will not fail to keep Rome informed of the needs of the Church of Honduras, and the Holy See, ever alert to the call of her children in her far-flung empire, will not on her part fail them in their hour of need. Fortunately, too, Honduras has an Envoy Extraordinary and Minister Plenipotentiary at the Vatican to see that the friendly relations now existing between the Holy See and Honduras endure.

El Salvador[12]

50. Although El Salvador is the smallest of the Central American republics (not to be confused with San Salvador, the capitol nor with the island of San Salvador in the Watling Islands (Bahamas), where Columbus landed on October 12, 1492) it is the most densely populated.

51. The people of El Salvador are composed of white, chiefly Spanish stock (about 10 per cent); mixed blood, Spanish and Indian (Ladinos, about 50 per cent); and pure Indian (40 per cent). There are very few Negroes. The rulers are taken mostly from the white population. In racial composition the people are very similar to those of Nicaragua and Honduras—which accounts most probably for their many political alliances.

52. The Roman Catholic religion[13] prevails in El Salvador, although freedom of worship is granted to all. The Church is

[12] Cf. Wilgus-d'Eca, *Outline History of Latin America* (N. Y., 1943).

[13] Cf. *Cath. Encyc.* XIII, 450-1; *Lexikon fur Theologie und Kirche* IX, 135; *The National Catholic Almanac of 1947.* (Paterson, N. J., 1947); *Annuario Pontificio* of 1947 (Vatican City, 1947) as quoted below; *Guida delle Missioni Catholiche* (Rome, 1934), p. 302; Lochemes-McNamara (Sisters M. Frederick and M. Patrick) *The Church in Latin America* (Wichita, 1945), p. 38.

headed by an archbishop at San Salvador. He has two suffragan bishops, the one at Santa Ana, the other at San Miguel. The civil authorities at times have been hostile to the Church and confiscated its revenues. The early missionaries were the same as those who brought the Faith to Guatemala and looked after its spread and development. The same is true of the hierarchical framework of El Salvador, which for four centuries was associated with the metropolitan See of Guatemala.

53. The Constitution of 1841 recognized Catholicism as the State religion and for six years few distressing events disturbed harmonious relations. During the Liberal regime which followed, however, the bishop was exiled to Nicaragua and all priests were requested to take the oath supporting the government. This many refused to do, preferring rather to go to Guatemala where the conservative president warmly received them. In 1862 a concordat with the Holy See was ratified with provisions similar to those concluded with Guatemala ten years earlier.

54. A conservative reaction set in the following year. The exiled bishop was asked to return, and the Church's position was safeguarded by the new constitution of 1864 which governed the country for the next twenty-two years. In the early seventies, however, hostilities again broke out when measures to separate Church and State were introduced. Religious freedom, legalized marriages, and secularized education were introduced. The Constitution of 1886 withdrew government support of the Church and forbade the existence of religious communities. While ecclesiastical properties were not seized, Church revenues were confiscated.

Ecclesiastical Hierarchy

55. The Diocese of San Salvador was first erected on September 28, 1842 as a suffragan see of Santiago of Guatemala, from which it was separated. On February 11, 1943,[14] it was elevated to the rank of an archdiocese and metropolitan see with the two dioceses of Santa Ana and San Miguel as suffragan sees. In 1947 the archdiocese numbered 614,689 Catholics of a total population

[14] Cf. *Acta Apost. Sedis,* V (1913) 95.

of 619,689 souls. Of the 285 Churches in the archdiocese, 43 of them were connected with parishes, in charge of 54 diocesan priests.

56. The present Archbishop is The Most Rev. Louis Chavez y Gonzales, appointed on September 1, 1938. He has an auxiliary in Most Rev. Arnaldo Aparicio, Titular Bishop of Ezani.[15]

57. The suffragan see of Santa Ana, comprising the western part of El Salvador, in 1947 had 117 churches with 20 parishes, 20 diocesan priests, 13 regulars and 9 seminarians. The Bishop, Most Reverend Richard Villanova y Melendez, resides at Santa Ana. He has an auxiliary in the person of The Most Rev. Benjamin Barrera y Reyes, Titular Bishop of Sabadia.[16]

58. The Diocese of San Miguel comprises the northern part of the state. In 1947 it had 98 churches, 22 of which were connected with parishes in charge of 24 diocesan priests. The Bishop is The Most Rev. Machado y Escobar, elected on September 25, 1942 and consecrated November 15, 1942. He resides at San Miguel.

59. Diplomatic relations exist between El Salvador and the Holy See, the Apostolic nuncio being The Most Reverend Castellani G.M. Emilio, Titular Archbishop of Perge, who resides in San Salvador, and the Envoy Extraordinary and Minister Plenipotentiary at the Vatican being His Excellency Don Alvarez Xidaurre Antonio.[17]

Nicaragua[18]

60. Nicaragua, the largest country in Central America, lies between Honduras and Costa Rica, and has a frontage of 300 miles on the Caribbean and 20 miles on the Pacific. The population, according to the National Tourist Bureau, is 1,380,287.[19] Of these about 900,000 profess Catholicism. Sixty-eight per cent

[15] *Cf. Annuario Pontificio* (1947), p. 314.
[16] Ib. p. 318.
[17] Ib. 765, 777.
[18] Cf. Wilgus-d'Eca, *Outline History of Latin America*, pp. 180-5; 394.
[19] *Encyc. Americana Year Book*, 1947, p. 305.

of the people are mestizos (of mixed blood); seventeen per cent white; 10 per cent Negro (from Jamaica) and 5 per cent Indian. Columbus landed in Honduras in 1502.

61. The prevailing religion of Nicaragua is Roman Catholic; but freedom of cult is accorded to all denominations and special favor to any prohibited. Church and State are separate. Managua, the capital, is the seat of an archdiocese which today (1947) embraces the dioceses of Granada, Leon, Bluefields, and Matagalpa as suffragan sees.[20]

62. The first missionaries were Franciscans, thereafter came the Dominicans. They and other religious communities labored zealously until their expulsion in 1872. The Capuchins, Jesuits and Salesians returned, however.

Ecclesiastical Hierarchy

63. The Diocese of Nicaragua was canonically erected by Pope Paul IV in 1534 (according to some authorities in 1531), with Diego Alvarez as its first bishop. It appears to have been in the beginning a suffragan see of Mexico City, although some writers have assigned it to the ecclesiastical province of Lima. In the 18th century Pope Benedict XIV made Nicaragua a suffragan see of Guatemala. On December 2, 1913 Managua was created an archdiocese and metropolitan see with the above mentioned sees as suffragans.[21] Matagalpa was added in 1924.

64. In 1947 the Archdiocese of Managua numbered 70 churches, 14 of which were connected with parishes in charge of 25 diocesan priests, and 15 Religious priests. The present Archbishop is The Most Rev. Antonio Lezcano y Ortega, elected December 10, 1913. He is assisted by a coadjutor with the right of succession, The Most Rev. Alexandro Gonzales, Titular Archbishop of Odesso. The Archdiocese proper comprises the civil provinces of Managua, Masaya and Carazo. In 1947 it had five seminarians.

[20] Cf. *Catholic Encyc.* XI, 46-47; *Lexikon fur Theologie und Kirche* VII, 540; VI, 839, *Annuario Pontificio*, Vatican City, 1947; *Acta Apost. Sedis* V (1913), 549 ff. XVII (195), 513 ff.; *Missioni Catholiche* (Rome, 1934), p. 300 and appendix I, p. 36.

[21] Cf. *Acta Apost. Sedis* V (1913), 549 ff. XVII (1925), 19, 127, 513 ff.

65. The Diocese of Granada, erected December 2, 1913, in 1947 had 40 churches, 31 of which were parishes, in charge of 24 diocesan and 18 Religious priests.[22] Among the latter are Jesuits, Capuchins and Salesians. The Diocese of Granada embraces the civil departments of Granada, Rivas, Chontales, and San Juan del Norte (Greytown).

66. The Diocese of Leon, which embraces the civil departments of Leon, Chinandega, Esteli, and Nueva Segovia, was established on December 2, 1913. Leon was at one time the episcopal seat of the Diocese of all Nicaragua (November 3, 1534). Today the Diocese of Leon numbers about 300,000 souls, with 80 churches, 34 of which are parishes in charge of 35 diocesan and 9 Religious priests. There was only one seminarian.

67. The Bishop of Leon is The Most Rev. Isidor Augusto Oviedo y Bayes, elected December 11, 1939 as Bishop of Matagalpa, and later transferred to Leon on June 10, 1946.[23]

68. The Diocese of Matagalpa, erected on December 12, 1924[24] embraces the civil departments of Matagalpa and Jinotega (Ginotega) in the northeastern section of Nicaragua. In 1947 the diocese had 19 churches, 14 of which were connected with parishes, in charge of 12 diocesan priests.

69. The Vicariate Apostolic of Bluefields, since 1913 subject to Managua, was for years a mission field administered by Spanish Capuchins. Among the odd 50,000 inhabitants about 17,000 are Catholics.[25]

70. The present Vicar Apostolic of Bluefields is The Most Rev. Louis Niedhammer, O.F.M., Cap., Titular Bishop of Caloe, nominated May 11, 1943.[26] He is a member of the Detroit Province of the Capuchin Fathers, who only recently took over the missions in Bluefields vicariate, thus relieving the Spanish Friars of their charge.

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[22] Cf. *Annuario Pontificio*, p. 189; *Lex. f. Theol. u. Kirche* IV, 643.

[23] Cf. *Annuario, op. cit.*, p. 221; *Lex. op. cit.* VI, 506.

[24] Cf. *Acta Apost. Sedis*, X (1925), 19, 127, 513, ff.

[25] *Lexikon, op. cit.* II, 400; *Annuario Pontificio* (1947), *op. cit.*, p. 587; *Missioni Catholiche, op. cit.*, p. 300 and appendix; Table I, p. 36; *Manuale Historicum Missionum Ord. Min. Capuccinorum* (Isola del Liri, 1926), p. 377, 422.

[26] Cf. *Acta Apost. Sedis* XXXV (1943), 185.

71. In 1946 there were 6 American Capuchins of the Detroit Province, U.S.A., stationed at Bluefield, and 4 other Fathers and 1 lay-brother stationed at other missions in Nicaragua.[27] The Vicariate of Bluefields contains the greatest number of pagans in all Nicaragua and for that reason is one of the most difficult mission fields in that country.[28]

72. The Apostolic Nuncio for Nicaragua, as for Costa Rica and Panama, is The Most Rev. Luigi Centoz, Titular Archbishop of Edessa, appointed December 3, 1941. He resides at San Jose. The Envoy Extraordinary and Minister Plenipotentiary representative of the Nicaragua government at the Vatican is His Excellency, Thomas Francis Medina.

73. A concordat between the Holy See and the Republic of Nicaragua was concluded in 1862. Despite separation of Church and State, the Catholic faith is still the religion most predominant in the republic. The clergy at one time held high positions in the government. Unlike other Central American Republics, the Liberal wave of 1871 found at first little support in Nicaragua. However, in 1872 all religious communities were banned. Later, nevertheless, Jesuits who had been exiled from Guatemala were eagerly given shelter. Shortly before the turn of the century, however, the concordat was broken, and the State was declared separate from the Church. After 1894, in fact, the Zelaya government entered upon a course of anti-Catholic legislation which provoked a protest from Bishop Francis Ulloa y Larrios. The Bishop was banished to Panama (d. 1908). In 1911 the new constitution guaranteed to protect Catholicism, which is still considered the religion of the republic. Religious instruction is given in all public schools.[29]

Costa Rica[30]

74. In many respects Costa Rica is quite different from the other Central American countries; her population is distinctly

[27] Cf. *Missionary Index of Catholic Americans* (Cincinnati, O., 1946), p. 55.
[28] Cf. *Missioni Catholiche op. cit.*, p. 300.
[29] Lochemes-McNamara (Sisters Frederick and Patrice, O.S.F.) *The Church in Latin America* (Wichita, 1945), p. 38.
[30] Cf. Wilgus-d'Eca, *Outline History, op. cit.*, p. 190.

white, the soil is widely cultivated, and most of the people live on small plantations in relative prosperity. Excepting for the years 1917-19 Costa Rica has had one of the most orderly governments of any country in Central America.

75. The total population, as estimated by the chief of the *Officina Estadistica,* in July 1946 was 725,750, about three-fourths of which was in the meseta central, a small highland plateau of 3,000 to 4,000 feet in elevation. Approximately 80 per cent of the people are of pure Spanish descent; 14 per cent Mestizos; 4 per cent Negro; and 2 per cent Indian.[31]

Religion, Ecclesiastical History and Catholic Hierarchy[32]

76. Roman Catholicism is the predominant form of worship, although religious freedom prevails. Costa Rica holds closer relations with the Catholic Church than most other Latin republics. In fact, the Constitution of 1852, article 51, expressly states that Roman Catholicism is the religion of the State.[33]

77. Diplomatic relations with the Holy See, which had been broken off since 1882 (the period of 1884-86 is known as that of the Kulturkampf of Costa Rica) were resumed under Pope Pius X in 1908.

78. Fortunately, too, for the Church in Costa Rica is the fact that the recently appointed (June, 1947) Ambassador from the U.S.A. to Costa Rica, His Excellency, the Honorable Walter Donnelly, is an excellent Catholic, whereas Costa Rica's envoy to the United States, His Excellency, the Honorable Francisco de P. Gutierrez is a close friend of the Costa Rican Hierarchy.

79. At the end of 1946, the Catholic population of Costa Rica was placed at 636,000 out of a total population of over 725,000.[34] There are few pagans in the country—several hundred Chinese.

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[31] *Encyc. Americana Year Book,* 1947, p. 192.

[32] *Catholic Encyclopedia* IV, 417-9; *Lexikon fur Theologie und Kirche* (1913), III, 60: *The National Catholic Almanac for 1947* (Paterson, N. J., p. 102; *Acta Apost. Sedis* XII, 1921, 152 ff.; *Guida delle Missioni* (Rome, 1934); *Annuario Pontificio* (Rome, 1947).

[33] *Cath. Encyc.* IV, 418.

[34] *The National Catholic Almanac* (Paterson, 1947), p. 102.

In the interior, and on the confines of Panama there are many isolated Catholics who require missionaries and more regular spiritual care and ecclesiastical services. Canonical regulations are still governed by the Plenary Councils of Latin America held in the past.

80. The first missionaries in Costa Rica were Franciscan Recollets.[35] Later, the Dominicans, Capuchins, Vincentians, Salesians and Friars Minor Conventuals arrived. The first diocese was that of Nicaragua, (Leon) and Costa Rica, founded February 26, 1531. It depended on Seville until 1546. Between 1546 and 1743 it formed part of the ecclesiastical Province of Lima, Peru; and between 1743 and 1921 it pertained to the ecclesiastical Province of Guatemala. In virtue of the Papal Bull, *Praedicesorum* of February 16, 1921[36] the whole of Costa Rica was made into a separate ecclesiastical Province with San Jose as the metropolitan see, and the Diocese of Alajuela and the Vicariate Apostolic of Limon as suffragan sees.

81. Up to 1850 the Bishop of Leon in Nicaragua (likewise under the metropolitan of Guatemala), was also administrator of Costa Rica. In 1850 *San Jose* was made an independent diocese. The first bishop of *San Jose,* Costa Rica, was The Most Rev. Anselmo Lorente y Lafuente (1851-71). He was consecrated in Guatemala September 7, 1851 and installed January 5, 1852. It was under him that the Concordat of 1852 was signed. On February 27, 1880 his Excellency Most Rev. Bernard Augustin Thiel (b. at Elberfeld, Germany, 1850; d. at San Jose, 1901) succeeded to the see of San Jose. Bishop Thiel, whose name is still held in benediction throughout Costa Rica, was a German Vincentian (Lazarist) who as professor of Theology in Ecuador was banished during the *Kultur Kampf* in that country for having defended the Jesuits. Bishop Thiel organized the clergy, the diocese and the missions for the Indians.

82. After a fruitful administration, Bishop Thiel died on September 5, 1901. On June 11, 1904 Juan Gaspar Storck was appointed. He faithfully governed the diocese for sixteen years.

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[35] Cf. *Missioni Catholiche, op. cit.*, p. 296.
[36] Cf. *Acta Apost. Sedis,* XII (1921), 152 ff.

He died on December 12, 1920. On March 10, 1921, after the diocese had been raised to the rank of a metropolitan see, and Costa Rica had been formed into a separate ecclesiastical province, Rafael Oton Castro was appointed the first Archbishop (1921-39). After his death the Archdiocese was administered by Msgr. Don Alfredo Hidalgo (1939-40). On March 7, 1940 the present incumbent, Most Rev. Victor Sanabria was appointed. (Consecrated April 25, 1938; Bishop of Alajuela, March 12, 1938.)

83. The Archdiocesan (Regional) Seminary and an excellent college, both in charge of German Vincentians (Lazarists, or Paolisti, as the Costa Ricans call them) are located at San Jose.

84. At the beginning of 1947, according to the *Annuario Pontificio* (p. 312) the Archdiocese of San Jose had 110 churches, 42 of which were connected with parishes in charge of 69 diocesan and 35 Religious priests. Catholic education, like that of the public schools, is kept at a very high level. The vacation period is during the dry or hot season, December to February.

85. In 1947 the Archdiocese of San Jose numbered 314,174 Catholics, of a total population of 331,629. It comprises the civil provinces of San Jose, Cargago and Heredia.[37]

86. The Diocese of Alajuela, erected on February 16, 1921 in virtue of the Bull *Praedecessorum*[38] as suffragan see of San Jose, comprises the civil provinces of Alajuela, Puntarenas and Guanacaste. To date (1947) three bishops have ruled over the destinies of the new diocese. The first was the Most Rev. Antonio del Carmen y Monestel (1921-37).

87. The second Bishop was the Most Rev. Victor Sanabria y Martinez (1938-40) who on April 28, 1940 was elevated and transferred to the archiepiscopal see of San Jose. He in turn was succeeded on July 3, 1940 by the present incumbent, the above-named zealous and amiable Most Rev. Juan Vicente Solis y Fernandez (Consecrated, August 18, 1940). Today (beginning of 1947) the diocese has 140 churches, 28 of which are connected with parishes, in charge of 27 secular and 24 Religious priests.

[37] Cf. *Acta Apost. Sedis* XIII (1921), 252-5.
[38] Cf. *Acta Apost. Sedis* XIII (1921), 252-5.

88. Among the Religious priests are to be found Capuchins, Redemptorists and ten Friars Minor Conventuals of the Province of the Immaculate Conception with headquarters at Syracuse, N. Y., the most recent arrivals (1947).[39]

89. The Vicariate Apostolic of Limon, on the Atlantic coast, was dismembered from the Archdiocese of San Jose on February 16, 1921 and is in charge of six German Vincentians. The inhabitants are mostly Indians, Negroes, and Mestizos. The Vicariate comprises the whole civil Province of Limon. Up to the present (September, 1947) all three of the Vicars Apostolic have been Vincentians. In 1947 the Vicariate had 29 churches, 5 of which were parishes in charge of eight Religious priests (Vincentians).

Panama and the Canal Zone[40]

90. The early history of Panama is identical with that of Colombia[41] until 1903 when Panama declared its independence[42] The Canal Zone proper is administered by the United States Government.[43] Since American missionaries provide services and religious instructions in Panama, besides the important questions of color, race and temperature, its problems are not unlike those in the United States. Our American priests, Brothers, and Sisters are doing excellent work both in Panama and in Darien.

The Canal Zone[44]

91. *Statistics.* The Canal Zone in United States territory extending into two ecclesiastical jurisdictions. The Pacific side of the Canal Zone is under jurisdiction of the Most Rev. Francis Beckmann, C.M., Archbishop of Panama; the Atlantic side of

[39] For the story of the coming of the Friars Minor Conventuals to Costa Rica, cf. *Eco. Catolico,* Vol. 31, No. 12 (802), September 22, 1946, the Catholic Diocesan Weekly of the archdiocese of San Jose. The Friars also publish at diverse intervals (1946-47) at St. Anthony-on-the-Hudson, Rensselaer, N. Y., a pamphlet entitled *The Friars,* devoted to the Costa Rican missions; cf. also *The Catholic Sun* of Syracuse, N. Y., 1946-47 (*passim*).

[40] *Catholic Encyclopedia* XI, 438-9; E. R. Hanson, ed. *Latin American Republics,* Vol. I (N. Y., 1943); Wilgus-d'Eca *Outline History of Latin America* (N. Y., Barnes & Noble, 1943), p. 203-8 (Bibl., p. 395-6); *Missioni Cattoliche* (Rome, 1934), p. 300.

[41] Cf. *Cath. Encyc.* IV, p. 121; *Missioni Cattoliche,* op. cit. p. 300-1.

[42] Cf. *Encyc. Americana* 1940 VII, 279; 284 (Colon); & *Encyc. Brittanica* 1944 VI, 32, 39 (Colon).

[43] Cf. *Encyc. Americana* (1940), XXI, 233 (Panama Canal).

[44] Cf. *Catholic Directory* 1947, Part I, p. 825.

the Canal is under the jurisdiction of the Most Rev. J. M. Preciado Nieva, C.M.F., Vicar Apostolic of Darien.

92. The Catholics of the Canal Zone are under the immediate charge of the Vincentian Fathers (Congregation of the Missions) from the Eastern Province of the U.S.A., whose Motherhouse is in Germantown, Pa. The main missions on the Pacific side are attached either to Balboa or to Panama City; on the Atlantic side to Colon, R. P.

93. At the beginning of 1947 there were in the Canal Zone 18 Vincentians who had charge of 22 churches and chapels and 23 stations. The Maryknoll Sisters and the Sisters of St. Francis conduct the schools. The Catholic population in the Canal Zone numbered 5,000 whites and 7,000 colored; in the Republic of Panama, 10,000; in Colon, R. P., and in Panama, R. P. an estimated 40,000.

The Archdiocese of Panama[45]

94. The Archdiocese of Panama was created as a diocese in 1513 and as an archdiocese on November 29, 1925. It is under the jurisdiction of the Most Rev. Francis Beckman, C.M. In the city of Panama, and in the churches and missions outside the city of Panama proper, are the Jesuit Fathers, the Augustinians, Carmelites, Salesians, Vincentians (of both the Central American Province and from the Eastern Province of the U.S.A. (Germantown, Pa.)); and the Sons of the Immaculate Heart of Mary or Claretian Fathers (C.M.F.) The Brothers of the Christian Schools conduct La Salle College and Mira Mar (Bella Vista).

95. In 1947 there were in the Archdiocese of Panama 64 churches, of which 50 were parishes. There were 33 diocesan priests; 15 seminarians and 40 Religious priests.

The Vicariate Apostolic of Darien[46]

96. The Vicariate Apostolic of Darien, comprising the Provinces of Colon, El Darien, the Archipelago of the Pearls, and the

[45] *Cath. Directory* (1947), Part I, p. 827; *Annuario Pontificio* (1947), 272.
[46] *Cath. Directory* (1947), Part I, p. 827.

intendencia of San Blas in the Archipelago of Las Mulatas, was erected by Pope Pius XI on November 29, 1925.[47] The Vicariate is committed to the Missionary Sons of the Immaculate Heart of Mary, Claretian Missionaries (C.M.F.) of the United States. The Bishop, Most Rev. Joseph M. Preciado Nieva, C.M.F., lives at Colon, Panama. The principal churches are at Colon and Gatun. The Claretians and Vincentians have charge of all the churches and missions.

[47] *Acta Apost. Sedis* XVIII (1926), p. 311, 346, 526; *Annuario Pontificio* (1947), p. 691.

3.

The Islands in the Caribbean

97. Before entering upon the missionary and ecclesiastical history of each of the islands in the Caribbean, it would be well to consider a few facts and problems common to all. This seems all the more important since, as Richard Patee says:

> The West Indies as an area possess a high degree of historical unity. In spite of the political differences and the multiplicity of regimes which distinguish them there are certain common denominators which should be emphasized in order to see the Caribbean problem in its entirety. These common features may be listed briefly as follows:
>
> I. The West Indies are the laboratory of *racial fusion* in Hispanic America.
>
> II. The West Indies constitute the best study area for the examination of the workings of the *diverse colonial systems* implanted by Europe in the New World.
>
> III. The West Indies have become a relatively *unified economic region* with problems and difficulties quite peculiar to itself.
>
> IV. The West Indies from the moment of the discovery to the present have always been a testing ground for *international rivalries* and the clash of imperialistic forces.
>
> V. The West Indies play a vital role in the *foreign policy of the United States* and hence are subject to a high degree of influence from this country.[1]

98. That the Spaniards were not too successful in their American colonial endeavors is the common theory of most critical

[1] *Catholic Life in the West Indies* (Washington, D. C., NCWC Pamphlet No. 37 of the Cath. Assoc. for Internat. Peace, 1946), p. 4-5.

students of sociology and political science. However, it should be remembered that prior to their arrival on the shores of America, they had vastly different peoples and problems to face. It is true they had been experiencing with the less civilized peoples of the Canary Islands, with the Jews in Spain, and with the Moslem Moors who once overran their country. Granada, the stronghold of the Moors, had been conquered in 1492, the very year Columbus discovered America. In the Caribbean Islands, however, the Spaniards had to deal first with the pagan aborigines, and when these had been either exterminated or forced to flee to more prosperous countries to the south, with the various tribes of Negro implantations from Africa (1500 ff.). Although homogeneous by race, the Negroes were a heterogeneous lot as far as culture, language and religion—or rather false religions (superstitions) were concerned.[2]

99. The kindly advices of the Spanish rulers, the friendly exhortations of the missionaries, and the ungodly plight of the slave traffic, which must have made the very heavens shed tears at times, were as little effective in producing a social betterment for the downtrodden black man as was the *Code Noir* of the French.

100. But, despite all this, the Negro race did show a great capacity for becoming acclimated to its new environments. In Cuba the Negro became Hispanicized; in Haiti, where his race had become "the daughter of Africa and of France," he became magnificently gallicanized; in Puerto Rico and the San Domingo Republic he has adapted himself to Spanish-American society; whereas in Jamaica he has not only acquired most of the characteristics of the Britisher but also learned to speak the slang, and express his thoughts in the distinctive accent of Picadilly Circus.

101. Miscegenation (racial intermarriage) is common to all the islands in the Caribbean, although it varies in the different countries. In Haita, for example, the people are of the pure Negro stock with only a small percentage of mixed blood; Cuba, on the other hand, displays a white majority in its entire population of

[2] Cf. Melville Heravits, *The Myth of the Negro Past.*

nearly five million with a thirty or forty per cent of Negroes and Mulattos; in the Dominican Republic the Negro predominates; whereas in Haiti (the other part of the island) Spanish speech and culture prevail to a high degree. Pure Negroes are represented by about 16 per cent of the population, the rest being Mulattos. Puerto Rico, under American rule since 1898, is the most Caucasian of all the West Indian Islands.

102. The economic conditions of the West Indies also played an important role in the development of the various islands, all of which lay on the great trading routes from Europe to America. Porto Bello, Cartagena, Veracruz and later Panama were reached via the Caribbean outposts. The absence of mineral wealth, especially gold and silver, and the nature of the soil, plus the availability of easily imported labor, provided the background for the expansion of tropical agriculture. Sugar, coffee and tobacco became staple products of the Caribbean zone; sugar, however, in the colonial period as now, stood out as the most profitable source of revenue.

103. Foreign influence on the West Indies has left an indelible mark on each of the countries involved. Whereas the English dominated Jamaica, the Barbadoes and Trinidad; the French Martinique, Guadelupe and Haiti; the Spaniards played an all important role in Cuba, Puerto Rico and Santo Domingo. Before the Civil War in the U.S.A., and since then, the United States Government has been intensely interested in the political and economic development of the islands which lie between it and the Central and South American republics. As the French buccaneers and pirates were attracted thither for rapine and larceny through attacks on defenseless merchant ships, so were the North American slaveholders enticed thither, prior to the Civil War, to enhance their holdings or dispose of unwanted "chattel."

104. The "Ostend Manifesto" of 1854 issued from Ostend by the U.S.A. Ministers to England, France and Spain, demonstrated the interest this government had in Cuba and made it clear that it could easily be taken if Spain refused to sell it. The

Dominican Republic aroused the territorial ambitions of President Grant (1869-77) when that country was inmeshed in the throes of chaos. In the Spanish-American War (1898) Cuba was left in a semi-liberated condition, whereas Puerto Rico was acquired outright. The Caribbean islands became still more the special province of American foreign policy after Panama had won its independence and the Canal Zone was leased in perpetuity to the U.S.A. for a much needed direct connection between the Atlantic and Pacific oceans. North American interests were intensified still more in the purchase of the Virgin Islands and the erection of the naval base at Guantanamo.

105. During the first quarter of the 20th century, American interests expanded and flourished all over the Caribbean; American capital flowed freely. Armed intervention became the rule after 1915 when Haiti was taken over by the Marines and the Dominican Republic was placed under American guidance. Cuba was limited in its sovereignty by the Platt Amendment, now happily abolished. The outbreak of World War II in 1939 once more concentrated American attention in this area. Puerto Rico became the Gibraltar of the West Indies and the guardian of the approaches to the Panama Canal. Since the close of the war, the power and will of the United States are definitely dominant in the Caribbean. The spiritual well-being and higher culture of the peoples of the Caribbean are closely connected with this American demand of an European "hands off" policy in the islands directly south of our continent.

106. The Catholic Church in the U.S.A. has not remained unaware of our national policy but has profited by it for the benefit of our holy religion, Catholic Education and social elevation of her adherents. In February of 1947 the First Caribbean Social Week was held at Ciudad Trujillo in the Dominican Republic. This First Caribbean Social Week grew out of two Inter-American meetings of the same kind, one of which was held in Washington in 1942, the other in Havana, Cuba, in January, 1946. Leaders of Catholic social thought and action throughout the whole Caribbean area came together to consult on ways and means to help Caribbean peoples to know and practice the saving teachings

of the law of God in their lives as owners, workers and users of the material goods graciously afforded them by the Creator. Voluntary *bona fide* cooperative organizations of the people for obtaining credit, in buying and selling goods and for possessing and developing small and fertile farms were encouraged. It was a week of Catholic Social Action that will, under God, reach far and wide in its results. The National Catholic Welfare Council of Washington, D. C. sent as its observers, Rev. Raymond A. McGowan and Messrs. Richard Pattee and John Francis Parr. The good work begun is being encouraged through the *Inter-American Social Action Bulletin*.[3] One of the important leaders in the whole cooperative movement for the social uplift of the Caribbean peoples is the Rev. John Peter Sullivan, S.J., of Winchester Park, Kingston, Jamaica.

107. As is well known, the islands in the Caribbean are divided into the Greater and Lesser Antilles. The former will be treated first, the latter last.

The Greater Antilles

Cuba[4]

108. Cuba, "the Pearl of the Antilles," is the largest and westernmost island of the West Indies. Its extent, geographical position, the number of its ports, the fertility of its soil and its congenial climate make it one of the most interesting countries of the World. It was discovered by Columbus during his first voyage, on October 28, 1492.

Religion

109. In 1518, Leo X established the Diocese of all Cuba, which included also the Spanish possessions of Louisiana and Florida. Originally the see was established at Baracoa in Santiago

[3] Both the Bulletin and the Program of the First Caribbean Social Week can be obtained through the N.C.W.C. of Washington 5, D. C.

[4] Cf. *Cath. Encyc.* IV, 558, 562; *Columbia Encyc.* (1942 ed.), p. 450-1; *Encyc.* [illegible] (1492 ed.) VIII, 278-288 (vast bibliography, ib.).

de Cuba, but in 1522 in virtue of a Bull of Adrian VI, it was transferred to the city of Santiago de Cuba where it has remained to the present day. Prior to the 19th century, there appears to have been no question regarding the legal title of property held by the Church in Spain or in Cuba, but in the beginning of that century (as in Mexico) the property held by the Church in Spain was confiscated by the State. It encountered long controversies.[5]

110. The Archbishop of Santiago de Cuba is metropolitan of the island. Francisco Barnaba Aguilar, the first native Cuban prelate of this metropolitan see, was consecrated by Archbishop Chapelle, July 2, 1899. Under Spanish rule all the bishops, as well as most of the priests of the island were appointed from Madrid.

111. An Apostolic Delegate for Cuba and Puerto Rico now resides at Havana. He is not accredited to the Cuban Government and Cuba has no official representative at the Vatican. The first Delegate was Archbishop Chapelle of New Orleans, who was sent by Leo XIII to look after the interests of the Church in Cuba during the American occupation.

Ecclesiastical Hierarchy[6]

112. Up to the year 1925 there was but one archdiocese in Cuba, that of Santiago de Cuba, founded as a diocese on April 28, 1522 and elevated to the rank of a metropolitan See on March 24, 1803. (Sancti Jacobi in Cuba). It had as its suffragan sees, the Diocese of Havana, established September 10, 1787; Matanzas, established December 10, 1912; the Diocese of Cienfuegos, established in 1903; and the Diocese of Pinar del Rio established likewise in 1903.

113. All this was changed, however, in 1925 when in virtue of a decree of the Holy See dated January 6,[7] Havana, under the Title of St. Christopher (*S. Christophori de Habana*)[8] was

[5] For the controversy concerning land tenure in Cuba between the Catholic Church and the U. S. Government cf. *Cath. Encyc.* IV, 560-1.

[6] Cf. *Annuario Pontificio* under the dioceses mentioned.

[7] Cf. *Acta Apost.* Sedis XVII (1925), 289-290.

[8] Cf. J. Hergesheimer, *San Cristobal de Las Habana.*

elevated to the rank of a metropolitan see with the Dioceses of Matanzas and Pinar del Rio (including the Isle of Pines) as suffragan sees, detached from the original Archdiocese of Santiago de Cuba. To Santiago were left, subject as suffragan sees, Cienfuegos and Camaguey.[9]

Evils and Problems

114. Spanish cruelty towards the Indians either forced them to flee their native land or to die from duress and starvation. The introduction of the Negro Slave Traffic is no less a stain or blot on the pages of Spanish American history than it is on that of the pages of the English Colonial period.

115. The Spanish system of exploiting her colonies without democratic recognition or representation of colonists in the *cortes* or in other government positions tended to anger the people against their overlords.

116. The instability of the governments in power, after Spain had been defeated, frequently led to riots and revolutions which kept the country in seething unrest. Neither Church, nor education, nor higher culture (especially when and where revolutions were organized and fostered by students) could make for progress: *inter arma musae silent.*

117. Democratic recognition of the party elected into office by a really free and honest election was frequently conspicuous by its absence. The Army, as only too often in Latin America, usually held the trump card. "Might made Right." Martial Law and military rule are good only as temporary expedients in rare cases, not as regular occurrences.

118. Miscegenation by interracial marriages had both good and bad effects on the civilization and culture of the people. At one time the Governor of Cuba tried to ban them entirely; this met a vigorous protest—due undoubtedly to subsequent common law marriages and illegitimacy of children—from the Ven. Anthony Claret (1807-70), Archbishop of Santiago de Cuba

[9] Cf. *Cath. Directory,* under "Cuba" for statistics.

(1851-57) and founder (July 16, 1849) of the Congregation of the Missionary Sons of the Immaculate Heart of Mary, commonly known as the Claretian Fathers (C.F.M.).[10]

119. Education under Catholic auspices is hardly possible in State-controlled schools, and Christian Doctrine given in the *Doctrinas* on Saturday mornings is far too inadequate to meet the needs of the highly temperamental and vacillating Spanish character of the population. More Catholic parochial schools and institutions of higher learning under Catholic supervision, as conducted in the U.S.A., would greatly offset the moral evils of the country.

120. Foreign control of Cuban resources and exploitation for mere personal gain of her products have brought poverty to the masses. Even sugar and tobacco, the main products, are monopolized far too much to serve the general interests of the country.

121. Gambling, liquor, and immorality are still too prevalent.

Hopes and Prospects

122. The hope of Cuba lies in a better understanding of our democratic form of government and a stricter recognition of the rights of the party in power through a majority rule.

123. The Catholic Church can contribute much towards Cuban elevation through a good Catholic clergy, zealous Religious of both sexes, and generous aid given the hierarchy for the establishment of more Catholic Secondary Schools under ecclesiastical supervision. Liberal-minded university students must be coerced and not permitted to disturb community life at random. The poverty-stricken and underprivileged should be assisted by local social and foreign missionary societies, lest they fall prey to Communistic influences or be entirely enticed from the Faith of their forefathers through non-Catholic missionary societies and Protestant propaganda, which all too frequently are intent rather on villifying the Catholic clergy and ecclesiastical practices than in

[10] Cf. *Cath. Encyc.* XVI (Index and Reading List), p. 26a-b.

positively elevating the minds and hearts of the ignorant towards a higher realization of the eternal values of men's souls.[11]

Haiti[12]

124. The Island of Haiti (Hayti) is divided into two republics: the Republic of Haiti proper; and the Republic of San Domingo. The island of Haiti lies between Puerto Rico and Cuba, the three republics dividing the Atlantic Ocean from the Caribbean Sea. It was discovered by Columbus, who called it Hispaniola, on December 4, 1492. When, however, in December of 1493 Fort Isabella was founded, the name was changed to the Island of Santo Domingo de Guzman, in honor of the founder of the Dominican Order. For the sake of brevity this part of the island became known as Santo Domingo.

Catholic Missions[13]

125. Franciscans accompanied Columbus on his second voyage, begun on September 24, 1493, although it is uncertain whether or not Friar Juan Perez, the Superior of La Rabida, was among them. In 1502 the Friars Minor were active in Hispaniola (Haiti). On the erection of the Dioceses of Santo Domingo and Conception de la Vega,[14] August 8, 1511, the whole island of Haiti was divided between these two bishoprics. In 1527 Conception was suppressed and its territory united to Santo Domingo, (cf. *infra*), which remained the only diocese until 1862. Many members of the Religious clergy arrived with the French (after 1659) in the French territory, especially Dominicans and Capuchins.

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[11] Cf. Richard Pattee, Cath. *Life in the West Indies* (N.C.W.C.), p. 14 ff.

[12] Cf. *Cath. Encycl.* VII, 114-5; E. P. Hanson, *The New World Guides to the Latin American Republics*, Vol. I, Haiti (N. Y., 1943); Richard Pattee, *Catholic Life in the West Indies* (Washington, D. C.), N.C.W.C. pamphlet, #37 of the CAIP (Cath. Association for International Peace, 1946).

[13] Cf. *Cath. Encyc.* VIII, 114; *Guida delle Missioni Cattoliche, op. cit.*, p. 297-8; Pius Joseph Bart. O. F. M., *Franciscan Education and the Social Order in North America: 1502-1821* (Chicago U. Ph. D. Diss., 1945), p. 108-9; Schmidlin-Braun, *Catholic Mission History, op. cit.*, p. 358-9; *Manuale Historicum Missionum Ord. Min. Capuccinorum*, Isola del Lirik (1926), pp. 386-9.

[14] Cf. *Cath. Encycl.* XIII, 463 *Guida op. cit.*, p. 297-8.

126. The French Revolutions (1789 ff.) brought confusion, as in the mother country, so also in the ranks of the Haitian clergy. Several priests took the Constitutional oath.

127. When Toussaint L'Ouverture came to power in 1800, he restored to the Catholic religion its rights and protected the Church. In general, though, the religious situation from 1804-1860 was literally chaotic. The problem was complicated by several factors: 1) by the absence of recognition of Haitian independence by most of the countries; 2) by a dearth of French missionaries on the island; 3) by a lack of native clergy to carry on the work of religion under the new order of things.

128. Although the Haitian constitution recognized Catholicism as the State religion and accorded it protection, the situation for the entire period up to 1860 was one of disrupted communication with the Holy See. In 1841 Pope Gregory XVI sent Bishop Rosatii of St. Louis to Haiti as Apostolic Delegate, but his efforts came to naught.[15] After many year of fruitless negotiations a concordat was finally signed at Rome, March 28, 1860.

129. In accordance with the concordat, five dioceses were erected in October, 1861: the Archdiocese of Port-au-Prince and the suffragan sees of Cap-Haitien, Les Cayes, Gonaives, and Port-de-Paix. The Archbishop of Port-au-Prince at first administered all the diocese of Haiti. A separate bishop was not appointed for Cap-Haitien until 1873. Bishop Constant Mathurin took possession of his see on May 24, 1874.[16] In 1893 a separate bishop was appointed to Las Cayes; whereas Gonaives for years was administered by the Archbishop. On January 14, 1936 Msgr. Giovanni Maria Robert was elected to Gonaives.[17]

130. On the conclusion of the concordat (1860) French priests and Religious began to arrive. The first Archbishop, Msgr. de Coquer and his successor, Msgr. Quilloux not only visited France to engage the services of the French clergy, but also erected on French soil seminaries for that purpose. Vocations are now

[15] Cf. Most Rev. Amleto Cicognani, *Sanctity in America* (Paterson, 1941), p. 40.
[16] Cf. Pattee, op. cit., p. 35.
[17] Cf. *Annuario Pontificio* under "Les Gonaives".

coming from the native boys of peasant stock, many of whom up to a relatively advanced age, were formerly deprived of the advantages of education. Catholic Action has been organized in the Diocese of Port-au-Prince under the name of *Action Cathlique Haitienne*. The daily Catholic newspaper, *La Phalange* also exercises a consideral influence on Catholic thought.[18]

The Dominican Republic[19]

Discovery and Political History

131. The history of the Dominican Republic up to the time of its declaration of independence from Haiti (February, 1844), under whose dominion it had been for twenty-two years, coincides to a great extent with that of Haiti (*cf. supra*). Nevertheless, while closely knit in geography, economy and history, the two countries are sharply distinguished by the race and language of their inhabitants. Santo Domingo occupies two-thirds of the island of ancient Hispaniola, but has a smaller population than its neighbor, Haiti. The name of the capitol city, Santo Domingo, was civilly changed (1936) to that of Ciudad Trujillo (Trujillo City) although ecclesiastically it retained the name of Santo Domingo. Known as the "First City of America" (*Ciudad Primiera de America*), Santo Domingo, founded by Bartholomew Columbus, brother of the discover, in 1496 was for half a century the metropolis of the New World and the center of Spanish colonization. From here numerous expeditions went forth to extend the Spanish empire.

132. The population of Santo Domingo is a mixed race of Europeans, Africans, Asiatics and Mulattos, with a sprinkling of Creoles of Spanish origin. The Negro population averages about

[18] Cf. Pattee, *op. cit.*, p. 40.

[19] Cf. E. P. Hanson, *New World Guides to the American Republics: Political History*, Vol. II; *The Dominican Republic* (New York, 1943); *Encyclopedia Britannica Year Book*, 1947 (Chicago, 1937), p. 271.

19 per cent. About 25 per cent of the inhabitants are pure white; the rest, mostly Mestizos of mixed Spanish and Negro blood.[20]

Ecclesiastical History

133. The Archdiocese of Santo Domingo[21] was erected by Pope Leo X on August 13, 1513.[22] At the same time were created the Dioceses of Concepcion in Haiti and San Juan in Porto Rico. The first bishop of San Domingo was a Franciscan.

134. Father Francisco Garcia de Padilla, who previously (1504) had been designated to occupy the See of Bayuna (Baynoa, *Baiunensis*), but which became extinct before it was able to function, died before his consecration. Before his death, Padilla designated his Vicar General, Rev. Carlos de Aragon as his successor and authorized him to take possession of the diocese. The first bishop actually to occupy the See of Santo Domingo was Alessandro Geraldini, appointed in 1516. He was a native of Italy and most probably the only representative of all America to assist at the Fifth Lateran Council (1512-17). He died in 1524. On February 12, 1546 (Feb. 2, 1545) Paul III elevated Santo Domingo to the rank of an Archdiocese, the incumbent at the time, Bishop Alonso de Fuenmajor, becoming the first Archbishop.

135. The new Archdiocese, in virtue of the Bull of erection, *Super universas orbis ecclesias,* had five suffragan sees; San Juan in Puerto Rico; Santiago in Cuba; Coro in Venezuela; Santa Marta of Catagenia; and Trujillo in Honduras. After the death of Bishop Pedro Suarez de Deza, the diocese of Conception de la Vega was united to the see of Santo Domingo by apostolic authority. Although there is nothing in the text of the Bull that would warrant the use of the title of "Primate of the Indies," there is no doubt that Santo Domingo was the first *metropolitan* see of all America. Santo Domingo is equally entitled to be called the

[20] Cf. *Encyclopedia Britannica Year Book,* 1947, p. 271-2; *Encyclopedia Americana Annual* of 1947, p. 213; *World Almanac,* 1947, p. 464; *Guida delle Missioni Catoliche* (Rome, 1934), p. 296.

[21] Cf. *Cath. Encyc.* XIII, 463; *Annuario Pontificio* (1947), p. 283; *Lexikon fur Theologie und Kirche,* III, 379.

[22] Cf. *Annuario Pontificio* (1946), p. 283.

"Cradle of Christianity" in America, since it was the center of religious and missionary zeal that radiated thence to the neighboring islands and mainland of South America.

Ecclesiastical Statistics

136. Today the Archdiocese of Santo Domingo (the only diocese in the Dominican Republic) is immediately subject to the Holy See. The seat of administration is at Ciudad Trujillo (the new name for the ancient city of Santo Domingo.) In 1946, of the 180 churches in the archdiocese, 65 were connected with parishes. There were at that time 44 diocesan priests, 65 Religious priests, and 14 seminarians. The present Archbishop is the Most Rev. Ricardo Pittini, of the Salesians of St. John Don Bosco, a native Italian, elected October 11, 1935 and consecrated December 8, 1935. The (blind) Archbishop is assisted by a Coadjutor with right of succession, the Most Rev. Ottavio Antonio Beras, Titular Archbishop of Eucaita, and the Auxiliary Bishop, Most Rev. Felippo Gallego, Titular Bishop of Arcadia.[23]

137. Since 1930 there is an Internuncio who represents the Holy See before the Dominican Republic, and correspondingly an Envoy Extraordinary and Minister Plenipotentiary who represents the government at the Holy See. The Internuncio resides at Port-au-Prince, Haiti. He also represents the Holy See before this last named republic.

138. The Cathedral of Santo Domingo, commenced in 1514, contains a tomb reputed to be that of Christopher Columbus. There are several other old churches in Santo Domingo, the ruins of the house of Diego Columbus, the ruins of the hospital of San Nicolas, and the famous Torre de Homenaje where Columbus was held prisoner by Bobadilla. Santo Domingo was the seat of the earliest university of the New World, founded in 1538. In 1923 the Pan American Conference decided to erect a great lighthouse near the city in honor of Columbus. The Pan American Union supervised the preliminary work for this unique monument.[24]

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[23] Cf. *Annuario Pontificio* (1946), p. 283.
[24] Cf. *Columbia Encyc.* (1934), p. 1572.

139. The Catholic atmosphere of the Dominican Republic, except in very limited circles, is that which prevails to a large degree in all the West Indian countries of Latin origin—a strong tradition, deep historical roots, but too frequently accompanied by the negation in actual practice of this tradition: indifference, ignorance, inadequate instruction, a routine compliance with the more obvious forms of religious life and in general the absence of both fervor and the interior life of influential Catholicism.

140. One of the gravest aspects of the religious problem is the cold or even hostile attitude in the West Indian countries among many Catholics towards vocations to the religious life, and the still widespread influence of Freemasonry. There is a big field for Catholic Action.[25]

Puerto Rico

Discovery and Political History[26]

141. Puerto Rico, the most easterly of the Greater Antilles and an insular possession of the United States, is a rendezvous of North American and Latin American cultures. It is the only land at present under the jurisdiction of the United States on which Columbus set foot. The Puerto Ricans are United States citizens, living under the North American governmental institutions; but their language, history and culture are Spanish American.

142. Originally, Puerto Rico was inhabited by some 80,000 peaceful Indians who called the island Boriquen. The natives, relatively highly cultured, offered no resistance to the Spaniards, who during Columbus' second voyage landed at a point (Aquadilla) near the present town of Caba Rojo on November 19, 1493. Taking possession of the island in the name of Ferdinand and Isabella, Columbus called the land San Juan Baptista del Bariquien in honor of the crown prince, Don Juan Vicente, Yanez Prinzon, who had commanded the ill-fated "Nina" on the first voyage, and was given a patent (1499) for conquering

[25] Cf. Pattee, *op. cit.*, p. 46-47.
[26] Cf. E. P. Hanson, ed. *Latin American Republics* (N. Y., 1943).

Puerto Rico; but the honor is really due Juan Ponce de Leon[27] who having accompanied Columbus returned fifteen years later to explore Boriquien. In 1505 he discovered on the North coast what is now San Juan harbor. He named it Puerto Rico (The Rich Port) and by this name the whole island eventually began to be named. Here he founded the first settlement, Caparra, (1509) where also the first church on the island, dedicated to St. John the Baptist, was erected (1511). For the next few years Caparra served as the first capital. A second church was soon erected in 1512 for the inhabitants of San German on the southern coast. On August 14, 1509 Ponce de Leon was appointed the colony's first governor. San Juan was established on the present site in 1521 and here, on a spot which marks the place where the first Mass was celebrated, the cathedral was erected.[28] Later, Ponce de Leon set sail from Puerto Rico in search of the fabulous fountain of youth. On this voyage he discovered, explored and named Florida.

Ecclesiastical Development and Statistics[29]

The Diocese of San Juan and the Virgin Islands.

143. Puerto Rico has two dioceses, that of San Juan and that of Ponce. The diocese of San Juan, established by Pope Julius II on August 8, 1511 in virtue of the Bull *Pontifex Romanus,* has the distinction of being the oldest within the political jurisdiction of the present United States of America. The first missionaries were Franciscans, although the Dominicans are credited with having established the first religious community in Puerto Rico.[30]

144. The Diocese of San Juan comprises the North and East portions of the Island of Puerto Rico, the Islands of Culebra and Vieques, and the Virgin Islands belonging to the United States.

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[27] Cf. *Encycl. Americana,* XXII, 342; *Cath. Encycl.* XII, 228; 291-2.

[28] *Cath. Encyc.* XII, 293.

[29] Cf. *Cath. Encyc.* XII, 291-4 (bibl. *ib.*); *Catholic Directory* (N. Y., 1947), p. 830 and 833; *Annuario Pontificio* (Rome, 1946 and 1947), p. 286 and 259; *Cath. Almanac* (1947), *op. cit.,* p. 106; *Guida delle Missioni Cattoliche* (op. cit.), p. 301; *Lexikon fur Theologie und Kirche,* VIII, 383.

[30] Cf. *Cath. Encyc.* XII, 292c.

Up to the time of the present incumbent, the Most Rev. James Peter Davis (elected July 7, 1943) there have been fifty-six occupants of the See of San Juan since its erection.[31]

145. The first American Bishop of San Juan was the Most Rev. James H. Blenk, S.M., who was appointed shortly after the Spanish-American War (1898). He was consecrated on July 2, 1899, and later promoted to the Archepiscopal See of New Orleans, April 20, 1906. It was under him, with the cooperation of the Apostolic Delegate at the time, The Most Rev. Placide L. Chapelle, former Archbishop of New Orleans, that claims were made to the U. S. Government for the devaluation of church property or their equivalent, together with a rental fee for the use of ecclesiastical properties by the State from the time of the American occupation of Puerto Rico; also a small amount of *censos*.[32]

The Diocese of Ponce, Puerto Rico.[33]

146. The Diocese of Ponce, comprising the south and west portions of the Island of Puerto Rico, is immediately subject to the Holy See. It was separated from San Juan and created a separate diocese November 21, 1920. The first bishop was the Rt. Rev. Edwin V. Byrne, D.D., who was transferred to San Juan, June 24, 1929. His successor was the Most Rev. Aloysius Willinger, C.SS.R. of Baltimore, Md., (b. April 19, 1886; elected March 8, 1929; and consecrated October 28, 1929), who labored zealously as Bishop of Ponce for almost twenty years. He was recently transferred as Coadjutor to the Diocese of Fresno in the U. S. A. Thereupon (1947) the Most Rev. James McManus, C.SS.R., the former *Promoter Justitiae* of the Diocese of Ponce was appointed bishop. In the diocese of Ponce there are one bishop, 23 diocesan priests, 77 Religious priests, 15 ecclesiastical students.

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[31] Ib. 292d.

[32] Ib. VII, 445-450.

[33] Cf. *Cath. Encyc.* XII, 291-4; *Cath. Directory*, part I, p. 853; *Annuario Pontificio* (1946), p. 259; *Acta Apost. Sedis* VII (1925), 309, 441 ff.; 651.

Problems

147. If one were to summarize the religious problems of Puerto Rico, they might be stated very tersely in these terms:

a) Paucity of priests.

b) Inadequacy of Catholic Schools to offset the Americanized Public School system of indifference towards moral and religious training and secularism in education.

c) Lack of aggressively effective Catholic Action, especially among the intelligentsia.

d) A better Catholic Press that will reach and influence Catholic thought among both the masses and the elite.

e) Preservation of the Catholic Faith in the face of the many Protestant sects who seek to propagandize their tenets by the most sordid means e.g., by luring the children away from Catholic services through the dispensing of candy and titbits.

Jamaica

148. The Vicariate Apostolic of Jamaica,[34] which comprises the Island of Jamaica and its dependencies (Turks and Caicos Islands; Cayman Islands) although established January 10, 1837, was not governed by a bishop until May 8, 1889. The Vicariate is almost entirely in charge of the Jesuit Fathers, there being only two secular priests on the island, one of them being the learned and gifted Very Rev. Gladstone Wilson, Ph.D.,S.T.D., J.C.D., the Chancellor, colored graduate of the Propaganda University, Rome. The Present Vicar Apostolic is His Excellency Most Rev. Thomas A. Emmet, S.J., D.D., L.L.D. The first Vicar was the Very Rev. Benito Fernandez, appointed January 10, 1837; died September 27, 1855. He was followed by seven other Vicars-Apostolic, all of the Society of Jesus.[35] The Cathedral is situated at Kingston, which is not only the capital of Jamaica but also the

[34] *Cf. Cath. Directory* (1947), p. 838.
[35] *Ib.*

largest city of the British West Indies. It has a population of over 120,000 and is situated five air-hours from Miami.

149. Besides the Most Rev. Bishop and the above-named two secular priests there are 62 Jesuit Fathers and 2 Jesuit lay-brothers in the Vicariate. Churches with resident priests number 21, mission churches 45, stations 31.

150. The Chancellor of the Diocese, the Very Rev. Gladstone Wilson, was kind enough to furnish a report of the religious condition in Jamaica, part of which is herewith given.

151. The history of Catholicism in Jamaica presents a chequered picture. Very little data is available in regard to the period of the Spanish occupation (1494-1655). The capture of the Island by the British in 1655 and the penal laws of England proscribing Catholicism removed whatever vestige of the original Spanish religious influence that existed previously. In fact, the first Catholic priest to reside permanently in Jamaica after the departure of the Spaniards was an Irish Franciscan who came to the Island in the year 1792. Next came some Spanish Franciscans and French Dominicans.

152. Following upon the Catholic Emancipation Act passed in England in the year 1829, the Vicariate Apostolic of Jamaica (including at the time, British Honduras on the mainland) was eventually created on January 10, 1837. In the year 1847 the Vicariate came under the care of the English Jesuits, and remained their spiritual charge until the year 1894 when it was transferred to the American Province of the Society. Since 1926 the New England Province of the Society of Jesus has been in charge of the missionary work of the Island.

153. From its inauspicious beginnings to the present time the growth of the Church has been slow but steady. In 1894 the total number of Catholics was 9,292; today, the Catholic population is 70,546, of whom some 45,000 are in the urban and suburban area of the city of Kingston; 5 in the Turks and Caicos Island; 6 in the Cayman Islands.

154. At present, 62 priests (2 of whom are secular), 2 lay-brothers and 158 Sisters are at work in the Vicariate. There are also 9 Jamaicans in Jesuit Houses of Studies in New England and one in the Beda College, Rome, at the present time.

155. Various Protestant sects are represented in the set-up of religious bodies in the Island. The Anglican Church is numerically the strongest, and was established officially shortly after the British occupation in 1662. It remained the State religion until the year 1870 when it was officially disestablished as such. With due reservations, the relations between Catholics and Protestants are on the whole amicable.

156. Up to the present the relations between the Church and the Government, too, have been cordial. But the practical working of the New Constitution could easily disturb the existing relationship. Already some indication of the likelihood of conflict in "materiis mixtis" may be had in a recent proposal by the new Minister of Education for the full nationalization of schools.

157. In general, the observance of Christian moral standards leave much to be desired. Particularly baneful is the prevalence of concubinage, promiscuity, and petty larceny. These evils are, in great measure, traceable to the previous condition of slavery. Their widespread existence constitutes one of the major obstacles to spiritual progress and conversion.

158. Among Catholics, the situation is somewhat better, due to the existence of fixed moral standards and sacramental discipline, but the inevitable contact with the majority who lack such means is a grave and constant concern. Mixed marriages are far more numerous than we would wish, and defection among Catholics by reason of the Church's regulations in this matter occasionally takes place.

159. Although the institution of marriage has been the exception rather than the rule, among those who entered lawful wedlock the sanctity and indissolubility of the conjugal bond has generally been held in great respect. Of late, however, particularly among the upper and middle classes there is a growing tendency towards laxity. Divorces have been on the increase and, following the

social pattern in England, the grounds for divorce have recently been widened to include other causes besides infidelity which was formerly the only ground accepted by the civil courts.

160. There are many Catholics, both men and women, but regular attendance at Mass on Sundays and frequent reception of the Sacraments leave much to be desired. The Protestant background and the economic condition of many would account for much of this laziness.

161. Catholics are to be found in every social strata, principally, however, in the middle bracket. While the Church itself is considered a force to be reckoned with, Catholic influence is by no means a very strong force in the public and civic life of the community.

British Honduras[36]

Discovery and Mission History

162. The territory of the British Crown Colony of Honduras which lies to the south of the peninsula of Yucatan and from which it is separated by the Rio Hondo, is bounded on the east by the Bay of Honduras, on the south and west by the Republic of Guatemala. It has a total area of 7,562 square miles, being approximately equal to the size of the State of New Jersey.

163. The territory known as the British Honduras was originally part of the Spanish claim, but in the first half of the 17th century it was settled by English adventurers, mostly of the buccaneering type without even pretense of legal right. Later, the English claimed possession by prescription, and because of Spanish military inferiority, carried the claim. Since there were only a few Catholics among the early settlers, the territory for many years was under no special ecclesiastical jurisdiction; only towards the end of the 18th century was it considered as roughly included in the Vicariate of Trinidad. In 1836 it was named part of the new Vicariate of Jamaica (cf. *supra*) with the Very Rev. Benito

[36] Cf. *Cath. Encyc.* VII, 445-450.

Fernandez, a Franciscan, as first Vicar Apostolic. In 1848 the mission received its first notable influx of Catholics (7,000), mostly refugees, driven from Yucatan by Indian outbreaks. Some Jesuits passing through the colony in 1850 were asked by these Catholics to have priests sent to them. As a result of their representations the Vicar Apostolic of Jamaica came in person, bringing with him two Jesuit missionaries, who built the first Catholic church in 1851. The Very Rev. James Eustace Dupeyron, S.J., who succeeded to the Vicariate of Jamaica on September 27, 1855, visited the mission several times. In 1871 he resigned his office.

164. Shortly before the death of the Very Rev. Thomas Portes, S.J. (d. Sept. 29, 1888), it was determined, in view of the difficulty of communication between Jamaica and British Honduras, that the latter territory should be separated from the Vicariate of Jamaica, and erected into a district Prefecture Apostolic. Very Rev. Salvatore di Pietro, a Sicilian Jesuit, who since 1869, with various interruptions, had spent fifteen years in the missions, and who three times had been its Superior, was named the first Prefect Apostolic, June 10, 1888. At length in 1893, in response to the general desire of the Catholics of the territory, British Honduras was made a Vicariate, and the Prefect Apostolic was appointed Vicar Apostolic.[37] Bishop di Pietro was consecrated on April 16, 1893 in Belize under the title of Bishop of Eurea. He labored in his office with great zeal and energy. Under him, missionary work in the vicariate received a new impetus. At the erection of the Vicariate there were nine priests in the mission. The Catholic population was about 12,000 with 1,819 children in the Catholic schools. A few months after his consecration the mission was removed from the care of the English province of the Society of Jesus and attached to the Missouri Province. More priests came to labor and new residences were opened. Bishop di Pietro died August 23, 1908.[38]

165. There are in the Vicariate (as of January, 1947) 9 churches with resident priests, 60 mission churches and 72 sta-

[37] The Vicariate of Belize comprises the entire Crown Colony of British Honduras in Central America and the Department of Yoro in the Republic of Honduras.

[38] For his successors in office cf. *Cath. Directory* (1947), under Belize.

tions.[39] The Catholic population numbers 36,993 souls, but due to the scarcity of priests, not all receive regular attendance.

Problems

166. The problems of the Church in British Honduras are those common, more or less, to all the islands in the Caribbean Sea. The exposition and delineation given some forty years ago in *The Catholic Encyclopedia*[40] by Rev. William T. Kane, S.J., of Belize, hold as much today as they did then. The difficulties which attend the sacred ministry can be synthesized as follows:

a) The Catholics of the vicariate are mostly scattered over the territory in small villages. There are no roads, communication must be made by boat or on horseback, the dense tropical bush often render the necessity of cutting one's way with the machete.

b) The population is heterogeneous and the languages spoken by the people most diverse and difficult to learn.

c) The racial proportions of the people cannot ever be estimated with any degree of accuracy. 2.5 per cent are more or less of mixed Indian descent; 2.5 per cent Negroes are the product of miscegenation; of the remainder, some 3,000 are a mongol black people, improperly typed Cariba; 300 or so are white; the rest are unclassified or unclassifiable. The Indians are chiefly Mayas, descendants of the ancient Tolteca, copper colored with high cheekbones and almond eyes. Many of them speak Spanish of a sort, and amongst the blacks a barbarized English prevails, under the linguistic title of "Creole," but it is quite unintelligible to English-speaking people. The Cariba speak an African dialect, into which many French words have crept.

d) Poverty prevails throughout owing in part to the native laziness and want in thrift; in part to governmental neglect in opening up the superb resources of the colony and to an almost total absence of local manufactures.

[39] Cf. *Cath. Directory* (1947), complete ed., Part I, p. 836.
[40] Vol. VII, 450.

e) Although there are comparatively few pagans, pagan superstitions abound, and abeah rites are to no small extent carried on in secret.

f) Concubinage obtains very widely, the percentage of legitimate and illegitimate births being nearly equal.

The Bahama Islands[41]

167. The Bahama Islands or Lucayos, the most northerly group of the West Indies, are a chain of twenty-five coral islands and an immense number of cays and rocks. The group lies to the east of Southern Florida, from which it is separated by the Gulf Stream; and to the north of Cuba, from which it is separated by the Old Bahama Canal. The name "Bahama" is undoubtedly of aboriginal origin, whereas Lucayos is evidently the Spanish *Los Cayos,* the Cays or Cayos.[42]

168. Of the *total population,* about 80 per cent, are of African Negro descent; less than 10 per cent are whites, mostly of English or Scotch descent through Loyalists of the American Colonies, e.g., the English Tories who preferred exile to American rule; the rest of the population is colored or mixed. Slavery was abolished on August 1, 1934.

169. Historically, the islands are of interest because on one of them, San Salvador, in the Watling Islands, Columbus first set foot on October 12, 1492.

The Vicariate Apostolic of the Bahamas[43]

170. Although the Bahamas are under English sovereignty, ecclesiastically they were under the Archbishop of New York from 1885 until 1932. In virtue of the Apostolic Constitution, *Constans Apostolicae Sedes* of March 21, 1929 the Bahamas were erected

[41] *Cath. Encyc.* II, 204-6 (Bibl. *ib.*); *Encyc. Americana,* Vol. II, under "Bahamas".

[42] For the names of the individual islands, their area, and square miles cf. *Cath. Encyc.* II, 204.

[43] Cf. *Cath. Directory,* ed. of 1947, Part I, pp. 823-4; *Cath. Encyc.* II, 204-6 (Bibl., *ib.*)

into a Prefecture Apostolic. The Bull was promulgated on February 7, 1932. On January 15, 1941 the Prefecture was raised to the rank of a Vicariate-Apostolic, with the Most Rev. John Bernard Kevenhoerster, O.S.B., D.D., as the first Bishop and Vicar Apostolic. He resides at Nassau. The Turks and Caicos islands belong since 1848 to Jamaica.

171. The Reverend Fathers attending the Bahama Missions now belong to St. John's Abbey, Collegeville, Minn. According to the 1947 *Catholic Directory* there were in the Bahamas at the beginning of that year one Bishop, 12 Secular Priests, 21 Religious Order priests, 1 lay-brother, 21 Sisters of Charity, 17 Native Sisters and 45 Catechists.

Problems

172. Due to the poverty of the natives, the success of the Mission in the Bahamas depends on the charity of personal friends in the U.S.A.; on the benefactions of the visiting tourists, on the subsidies raised by the Benedictine Abbey at Collegeville, Minn., by the motherly interest of Mt. St. Vincent's in its spiritual daughters teaching in the Islands, and on the support raised through the Society for the Propagation of the Faith. The school problems are similar to those in the other English West Indian colonies, discussed above (cf. under Jamaica).

The Lesser Antilles[44]

173. The Antilles, situated between North America on the north and Central and South America on the south are generally divided into two great categories, the Greater and the Lesser Antilles. The Greater Antilles, comprising the islands of Cuba, Jamaica, Haiti, the Dominican Republic and Puerto Rico are also known under the term of the West Indies; the Lesser Antilles (north of Venezuela) can very conveniently be divided into five

[44] *Encycl. Americana* (1940) II, 32-33 (Bibl., *ib.*); Schmidlin-Braum, *Catholic Mission History* (Techny, Ill., 1933, p. 363-5); *Guida delle Missioni Cattoliche* (Rome, 1934), 290-5.

different groups: The Virgin Islands, the Outer Chain of Caribbee Islands, the Inner Chain of Caribbee Islands, the Barbados, and the South American Islands.[45]

174. English geographers call the northern part of the chain of Lesser Antilles "The Leeward Islands," the capitol thereof being on Antigua; and southern half, "The Windward Islands," with Granada as headquarters. The present holdings of Great Britain, France and Holland in the Lesser Antilles are remainders of the early struggles of the European nations to win supremacy in the New World.

175. The Virgin Islands of the U.S.A. in distinction to the Virgin Islands belonging to Great Britain, were purchased from Denmark in 1917 for $25,000,000 and embrace the three principal islands of St. Thomas, St. Croix and St. John. Their inhabitants became U.S. citizens in 1927. The complete population of the larger islands, together with some 50 other smaller islands, is about 25,000.[46]

Early Mission Period

176. The Lesser Antilles, with their savage aboriginal inhabitants, were first brought within the scope of the pagan missions and the salutary influence of Mother Church when the French in the second quarter of the 17th century discovered and occupied them. Three Jesuits accompanied Nambuc, the discoverer and governor of St. Christophe, when he landed on that island in 1625. The company organized by Cardinal Richelieu for the exploitation and conversion of the new colony was first in charge of secular priests, but later it was entrusted to the Capuchins of Normandy. Five Capuchins are said to have labored very zealously and successfully on the island between 1635 and 1659, impressing the

[45] For the complete list of islands belonging to each group cf. the *Encyclopedia Americana* (1940) II, 32. For their relative position cf. the *Cath. Encycl.* IV, map bet., pp. 560-1 (Cuba).

[46] Cf. *Practical Encyclopedia* (N. Y., 1937), p. 798. Ecclesiastically, these were treated above, cf. West Indies).

natives by their preaching and conduct. Simultaneously (1635) the company entrusted Martinique and Guadaloupe to the Capuchins (five went out to each island, but returned in 1640) and to the Dominicans of Paris. The latter established themselves in parties of four on both islands and were reenforced by six others in 1640. The Jesuits settled in Martinique in the same year, and in 1652 also replaced the Capuchins who were forced to leave Saint Christophe.

177. Idolatry was completely extirpated in the French Antilles and only the Catholic religion was allowed; just as in the Dutch West Indies Protestantism was given foremost consideration. The southern island of Trinidad, which had remained Spanish, was visited by Franciscans as early as the 16th century. Twelve of these friars labored there without much success in 1571; but in 1594 others began to arrive in pairs, and founded the convent of Saint Anthony "in order to convert the savages with spiritual weapons."[47]

Ecclesiastical History and Hierarchial Organization

178. The three-fold ownership of the Lesser Antilles furnished the basis for their respective ecclesiastical jurisdictions and organizations. In the English possession, Port of Spain, is an Archdiocese with Rosean as the only suffragan see. In the French and Dutch possessions are situated the Dioceses of St. Pierre-et-Fort-de France (Martinique) and La Duadeloupe; also the Vicariate Apostolic of Curacao.[48] All are under the Apostolic nunciature of Havana, created in July 12, 1925, an enlargement of the original Apostolic Delegation of Cuba and Puerto Rico. The present nuncio is his Excellency, the Most Rev. George Caruana.[49]

[47] Cf. Schmidlin-Braum, *Catholic Mission History*, p. 303.

[48] For statistics pertaining to each of the dioceses of this group cf. the *Annuario Pontificio;* the *Catholic Encyclopedia* and the *Lexikon fur Theologie und Kirche* under the names given.

[49] Cf. *Lexikon*, op. cit. 1, 487.

Problems and Prospects of the Church in the Lesser Antilles

179. a) The mixture of various races, miscegenation and illegitimacy will ever remain some of the main problems and evils to combat in the Lesser Antilles.

b) The hope of the Church on these islands, lies in the zealous foreign—English, French and Dutch—religious priests of various communities laboring among the people, since the indigenous clergy, as statistics show, is almost negligible.

c) The presence of parochial schools and the possibility of giving religious instruction in the public schools is a good omen for the future as it has been a blessing in the past.

d) The apparent good relationship between Catholics and non-Catholics is indeed commendable as long as it does not breed indifferentism, or that *laissez faire* attitude of "believe what you will, as long as you live right."

4.

Mexico[1]

180. What was supposed to be the most progressive and thoroughly democratic step yet taken anywhere to solve unemployment was the launching of the Works Project Administration here in the United States and more familiarly known as the W.P.A. Proof, indeed, to the world that our democracy of the United States could solve the knottiest of problems. So novel was it that the Administration that initiated it and many other good and necessary measures was called the "New Deal." Certainly there were Public Works Administrations and Projects thousands of years ago. However, the millions of workers on the jobs were not free. They were slaves under the lash. But to have a Government pay free men a weekly wage for their labor on public works—why that could only be done under our democratic American way of life. Who had ever before thought of or worked out such a plan?

181. Yet for the sake of the record, it must be stated that in the days of old, when Royal Spain had dominion over Mexico there was a W.P.A. as existed in the United States in 1935—even better. And believe it or not, it was instituted also for the "forgotten man" of those days—the unemployed Indian. The story is this. A Spanish Jesuit missioner, Juan Sanchez by name, was speaking one day with the Spanish Governor of Mexico—it was a day when Governors of Spain and Jesuits were on speaking terms. The conversation concerned the large Indian unemployment problem. The dialogue in Spanish most probably went something like this:

Father Sanchez:	"Governor, I have an idea."
The Governor:	"Let's have it."
The Jesuit:	"Why not a W.P.A. and a Project, your Excellency?"

[1] Cf. *Cath. Encyc.* X, 250-270; Ed. Hanson, ed. *The New World Guides to the Latin American Republics*, Vol. 1 (N. Y., 1943), pp. 5-167; Wilgus-D'Eca, *Outline History of Latin America* (N. Y., 1943), 143-1168 (Bibl., *ib.*); cf. also all other encyclopedias, e.g., the *Britannica*, the *Americana* (and corresponding Annuals or Year Books); *Columbia Encyclopedia* and *Lexikon fur Theologia und Kirche*—all under "Mexico".

The Governor:	"What's the Project."
The Jesuit:	"The Mexican Valley Drainage Project."
The Governor:	"I'll get the architects and engineers on the job and you get the Indians. How about it."
The Jesuit:	"Agreed, and by the way the Indians must have a just weekly wage. Is that agreed?"
The Governor:	"Agreed."
The Jesuit:	About to leave, with hand on the handle of the door: "And I think every Indian should have a pound of meat a day . . . and . . . vegetables . . . and . . . firewood . . ."
The Governor:	"Agreed, and please shut the door . . . there's a draft . . . goodbye!"

182. The Jesuit went out smiling and closed the door. And 471,154 Indians went to work on the Mexican Valley Drainage Project. Incidentally the Governor appointed the Jesuit, Father Juan Sanchez, as Administrator—the first Public Works' Administrator in the New World and most probably the first "dollar-a-year" man ever. Oh yes, the year was 1556. And the pound-of-meat-a-day-idea seems to have put the year 1556 a step ahead of the year 1935. It is often wise if one wishes to look forward to look backward. So if the United States and the countries of Latin America are to be permanent "good neighbors," a little looking backwards at history would show also that where the Church was not really free to follow her Divine Mission there never was either democracy or freedom and sooner or later it was the masses who suffered. It never has been otherwise. It never will be otherwise. The record of the United States and Latin America regarding the Indian is striking evidence. On the one hand their virtual destruction by the policy pursued in Anglo-Saxon America—"the good Indian is the dead Indian," and on the other hand their preservation and advancement by the policy pursued in Latin America—"the good Indian is the live Christian Indian," living the good family life, and advancing, but remaining in ignorance of divorce and race suicide.

Political History

183. Less than sixty years after Christopher Columbus, Spain with amazing rapidity explored and colonized, excepting Brazil, a

vast region of the Americas extending from Northern Mexico to Southern Chile, including those parts consisting of the States of Florida, Alabama, Georgia and Texas. Mexico was conquered by Cortez (1519-1521). Its progress for three centuries was that of Spain establishing her colonial system of government and that of a Christian Indian civilization. Then came the first rebellion against dominion from abroad with the Spanish General Iturbide proclaiming himself Emperor, and a series of conflicts with Spain. On September 16, 1810 the priest, Miguel Hidalgo, assisted by a companion native priest, Morelos, declared Mexico's Independence, which was finally effected in 1821. A quarter of a century later in 1846, war came with the United States. A peace was ratified two years later, with the Rio Grande fixed as the boundary line and Mexico yielding California, Arizona and New Mexico. Then followed a succession of civil wars, out of which came Benito Juarez as President and a series of laws against the Catholic religion with an absurd attempt to set up a national Church and a native "Pope." French intervention followed with Maximilian as Emperor. And then the long Presidency of Porfirio Diaz during which, in spite of the dictatorship he exercised, Mexico enjoyed a much needed peace. A spirit of anti-religion was manifested during the period of 1857-1874. The Religious Orders as such were suppressed by Constitutional Law in 1859. The erection of convents was forbidden. All books, manuscripts, paintings and other precious antiquities belonging to the suppressed Religious Orders were given to museums, libraries and other public establishments. A law of 1863 suppressed religious communities of women. In 1873 a law declared that no religious institution could hold property. In 1874 religious instruction was prohibited in all federal, state or city schools.

Missionary History

184. The missionary history of Mexico began with the arrival of Franciscans soon after the Spanish conquest in 1821. First to come were two Flemish friars and the lay-brother, Peter of Ghent, followed by twelve more in 1524. The missioners could not

accomplish much, however, for when they came there was no Indian in all the land who could read. Turning to the children, they instructed them at first by means of pictures. And he who distinguished himself in the field of education at this time and left an imperishable name in the story of Mexico was the Franciscan lay-brother Peter of Ghent. Bringing together upwards of a thousand children he taught them besides their religion, reading, writing, music and singing. He raised from the foundations in one place alone a church, a hospital and a large institution which contained a primary school (the first in the New World) a college for higher studies, a school of fine arts and crafts and a school for adult education (only lately popular in the United States)—in fine a center of Christian civilization and culture.

185. Meanwhile, Bishop Zumarraga, famous friend and "Protector of the Indians," he who brought *the first printing press to the New World,* not for private gain, but to spread free knowledge, founded (1534) the college of Santa Cruz for the Indians where they were taught religion, Latin, rhetoric, philosophy, music and medicine. From its halls went students to become governors and mayors for Indian towns. Later he founded a school for Indian girls, bringing them teachers from Spain. But an event happening at this time is said to have had more to do with the conversion of Mexico to the Faith than all the zeal and labor of the missioners. This was the apparition of the Blessed Virgin on December 12, 1531 to the humble Indian Juan Diego at Guadalupe. Five years later, according to the Friar Motolinia, the number of baptized Indians in Mexico had reached 5,000,000. Franciscan missioners were followed by Dominicans and Augustinians and Jesuits later. By 1531 there were in Mexico three principal colleges, Santa Cruz for the Indians, San Juan de Letran for the Mestizos and another for Spaniards. Two years later in 1553 the University of Mexico was opened—*the first in the New World.* Two centuries later or twenty-three years before the American Declaration of Independence, this university had a library of 10,000 books. In 1575, the Augustinians founded their great College of St. Paul and the Jesuits soon after founded the College of St. Alphonsus where both Spanish and Mestizos studied together, for race prejudice hardly existed.

186. The beginning of the 19th century saw practically all Mexico a Catholic country with churches, schools and hospitals everywhere. Today, there is only one mission territory in Mexico. It is in Lower California, where Jesuit missioners labor among the Tarahumaras. Spanish missionaries had advanced Mexico from the depths of savagery and had rescued the people from the slavery of a pagan religion whose priests demanded the unholy sacrifice of twenty thousand human lives a year. They brought her to a high place in civilization. After them, Mexico began to retrograde while the United States climbed to her present eminence. Bishop Francis Kelley of Oklahoma has succinctly given the reason:

> The closed universities, the suppressed colleges, the empty schools, the confiscated monasteries and convents, students scattered in other lands, the muzzled press, the Laws of Reform, the sword, the gun, the violated ballot-box. One of these alone might have the power only to whisper the answer, but together they shout about it so that the whole world may hear. It is an eloquent testimony to the wonderful work of the persecuted Church that to her, and to her alone, the credit is due that, at the beginning of the nineteenth century, Mexico had proportionately more colleges and more students in them, as well as less illiteracy, than even Great Britain.

187. Under Catholic auspices, in spite of the cruelties (and they were many and savage) of more than one Spanish Governor and commercial exploiter, the Mexican Indians were encouraged to develop. Many full blooded Mexican Indians won distinction and left their names in the nation's hall of fame. In the words of Bishop Kelley: "Miguel de Cabrara was Mexico's greatest painter and he was an Indian. Juan Esteban, a simple lay-brother of the Society of Jesus, was so great as a primary teacher that families of Spain sent children across the ocean to secure for them the foundation of this Indian's original and most effective method of instruction." These are only a few of many many others that could be named.

Prospects and Hopes

188. That the breaking of a fairer dawn over Mexico is a reasonable hope may be gathered from an expression by Arch-

bishop Luis Martinez of Mexico speaking for the entire Episcopate in an interview given to Rene Gaza, Director of the newspaper *Novedadoe,* on December 1, 1940. The Newsman asked the Archbishop: "Do you believe that the new Government will maintain religious peace and initiate an era of a comprehending and respectful policy towards the Catholic Church?" The Archbishop answered:

> I am confident that the liberty of conscience and religious freedom to worship which made such progress during the regime of General Lazaro Cardenas, not only will be preserved in the new Presidential term but will be confirmed and bettered, both because circumstances are favorable and because of the declarations made by His Excellency, General Manuel Avila Camacho, which were published in *Novedados* on September 19th, this year (1940). In unmistakable terms, he expressed therein his settled determination to satisfy the just aspirations of public opinion, especially in regard to religious liberty. I desire to stress the fact that his Excellency, General Avila Camacho, is the only President of Mexico over a period of many years who has declared publicly and categorically that he is a Catholic. In the same declaration he has also acknowledged that the Mexican public, aside from material needs which all seek to have satisfied in peace through social justice, has also spiritual needs which only religious freedom is able to assure.

189. Archbishop Martinez has given here as coming from the then President of Mexico, a satisfactory and simple definition of Democracy, which should be a valuable contribution to clarification of thought. Democracy, as he expresses it, should be: a government with a settled policy of giving satisfaction to the just aspirations of public opinion, especially in regard to religious liberty; a government which acknowledges that the material needs of the people must be satisfied in peace through social justice, while it also acknowledges that the people have spiritual needs, which only religious liberty is able to assure.

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IV. Encyclopedias. (Cf. under the country or subject desired).

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Cf. also *National Catholic Almanac* (Paterson, 1947) and *The World Almanac* (N. Y., 1948)—good for facts, data and statistics of a secular nature.

Study Outline

Gerald C. Treacy, S.J.

Part 1. Paragraphs 1-85

The year 1821 was one of general revolt throughout all Latin America. After 1845 each of the five countries of Central America formed their own separate governments. Important for the development of Central America was the Clayton-Bulwer treaty of 1850. By this treaty England and the United States agreed to keep hands off any portion of Central American territory.

The Pan-American Union is made up of the twenty-one republics of the Americas. Its purpose is to promote trade, maintain friendly exchange of viewpoints, and to foster Pan-American peace and solidarity.

Revolution has followed revolution during the past century in every one of the republics of Central America. Formerly Freemasonry was back of these revolts. Now it is Communism. Aware of the present threat President Truman and leaders of Latin America met at Rio de Janeiro in September 1947, in the interest of Pan-American peace and the outlawing of Communistic activities sponsored by Moscow.

Questions

How did the American Revolution affect Latin America?
Why is the year 1821 notable in Latin American history?
State the purposes of the Clayton-Bulwer Treaty of 1850.
What is the object of the Pan-American Union?
Costa Rica is the most stable Government in Central America. Explain.
What power was back of revolution formerly in Central America?
What is the modern threat to Central American peace?
What was the purpose of President Truman's visit to Brazil?
What was the Chile-Argentine recent warning?
What was the Nicaraguan decree of September 1947?

Part 2. Paragraphs 86-152

The islands of the West Indies have a few common features and common problems. Richard Pattee enumerates five. Miscegenation is common to all the islands in the Caribbean. Foreign influence on the West Indies has left an indelible mark on each of the countries involved.

The Caribbean islands have been an interest for American foreign policy ever since the middle nineteenth century. After Panama became independent and we leased the Canal Zone that interest increased. In the first quarter of the twentieth century American trade expanded and flourished all over the Caribbean. After 1915 armed intervention became the American policy. Since the close of World War II the power of the United States has become dominant.

The Church in the United States has profited by the Government policy to the advantage of the spiritual, educational and social good of the peoples south of us.

Questions

State the five common features of the islands of the Caribbean.
What problems did the Spanish conquerors have to face in the Caribbean?
How has the Negro fared in the Caribbean?
Explain the variation of miscegenation in the different islands.
What economic conditions contributed to the development of the islands?
Explain the effects of foreign influence on the various islands.
When did American interest in the West Indies begin?
When did American armed intervention begin?
What is the present position of the United States in the Caribbean?
How has the Church in the United States aided the Caribbean peoples?

Part 3. Paragraphs 153-189

Surprising as it sounds there was a Works Project Administration in Mexico when Spain ruled Mexico. It was suggested by the Jesuit Father Sanchez who became its administrator. The Mexican Valley Drainage Project began in 1556.

It is an historic fact that in colonization days wherever the influence of the Church prevailed there was democracy in the true sense. The native developed. Contrast the fate of the Indian in Latin America and in Anglo-Saxon America.

The story of Mexico since its independence in 1821 is one of almost continued persecution of the Church. The Diaz dictatorship gave the nation its longest period of peace.

Mexico's missionary history began in 1524 with the arrival of Flemish Franciscans. They were followed by Dominicans, Augustinians and Jesuits. What brought Mexico to the Faith however was the appearance of our Lady at Guadalupe.

Questions

Where was the first W.P.A. established in the New World? Explain its details.

What has been the Indian's fate under Latin-American and Anglo-Saxon American rule?

What has been the policy of most Mexican governments toward the Church?

What was the first university in the New World?

How did the apparition at Guadalupe affect the natives of Mexico?

What are the reasons for the retrogression of Mexico?

What hopes has Catholicism in present-day Mexico?

What distinguishes the present President of Mexico?

How does President Camacho explain democracy?

A Note on the Author

The Very Rev. Raphael M. Huber, O.P.M. Conv., was born in Louisville, Ky., November 3, 1883; received his primary education under the Ursulines at St. Peter's School, ib. (1888-95); High School, Louisville, Trenton, N. J. and Syracuse, N. Y. (1896-1900); entered the Order of Friars Minor Conventuals, Syracuse, N. Y. February 1, 1899; Philosophy and College, Trenton, N. J.; Theology, State University, Innsbruck, Austria, under the Jesuits (1902-08); S.T.D. degree, ib. 1909; S.T.M. degree, Rome, 1919; Diploma in Palaeography and Diplomatics, Vatican Archives (1929); Professor of Church History, Pontifical Institute of the O.F.M. Conv., Rome, 1929-37; English confessor, St. Peter's Basilica, Rome, Italy, 1927-37; Professor of Church History, Catholic University of America, Washington, D. C. (1937—). Master of Novices; Master of Clerics; Assistant Pastor; Pastor (Immaculate Conception Church, Trenton, N. J.; Holy Trinity Church, Indianapolis, Ind.; St. Francis Church, Northville, N. Y.)

Author of: *The Portiuncula Indulgence* (N. Y.: Wagner, 1938); *Documented History of the Franciscan Order* (Milwaukee and Washington, 1944); Contributor to many magazines and periodicals.

Awarded Papal Medal (Bene Merenti) and Papal Cross, 1929 and 1933 by Pope Pius XI.

The study outline and questions for "Modern Missions in Middle America," were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.

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